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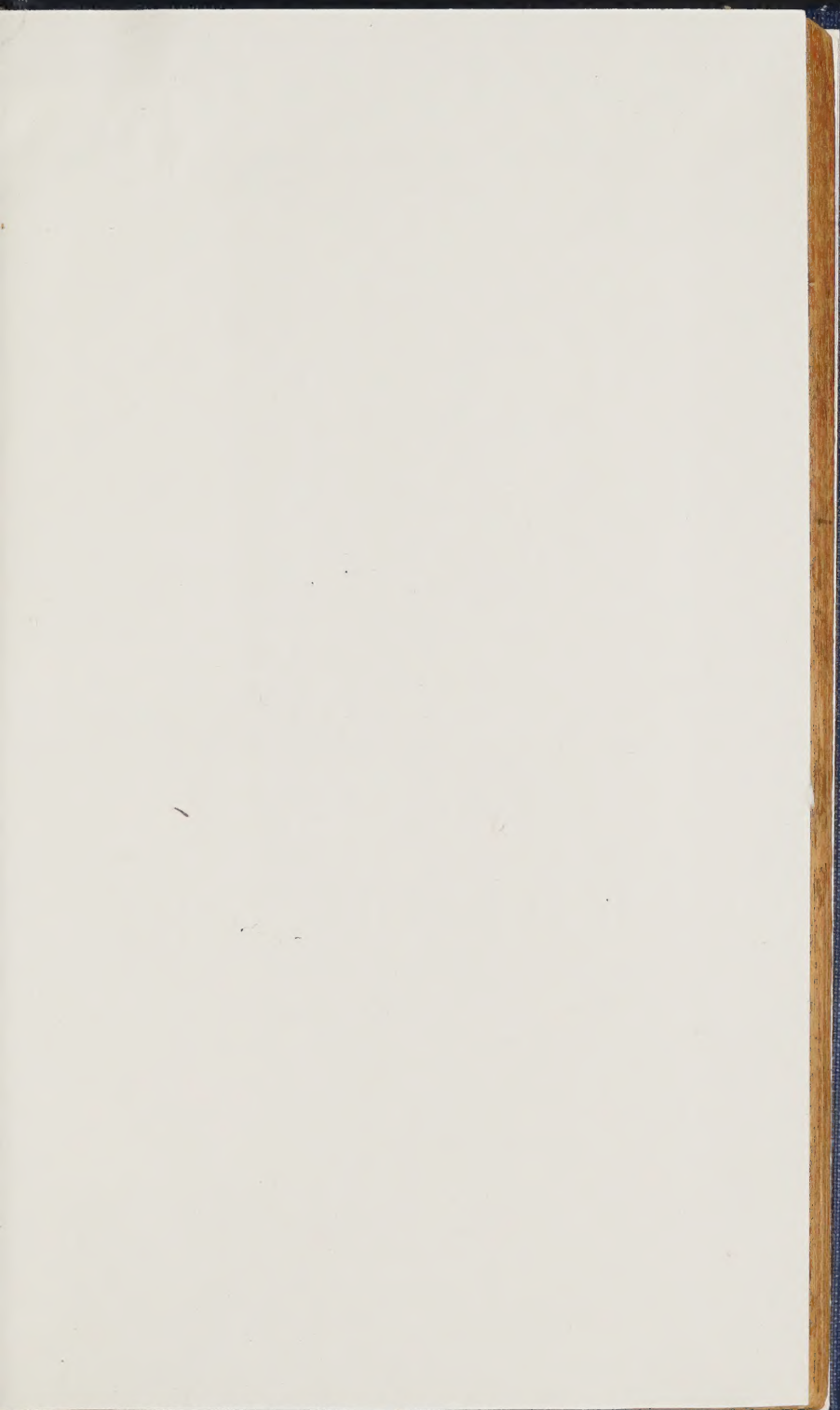
HISTORY OF THE SEPTUAGINT







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The Ancient History of the Septuagint, written in Greek by Aristeus 1900 years since, of his Voyage to Hierusalem as Ambassador from Ptolomeus Philadelphus unto Eleazer then Pontiffe of the Iewes with many other remarkable Circumstances. Newly done into English by I. Done. 16mo, old calf. London, 1633

* The First English translation. Rare. Charles Deane's copy with his autograph.

W. Parnis
Charles Deane
Cambridge
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A second Edition
"revised & very much
corrected", was pub-
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Septuagint

THE
Auncient History
Of the
Septuagint.

Written in *Greeke*, by
ARISTEVS 1900. Yeares
since. Of his Voyage to *Hierusalem*,
as Ambassador from PTOLOMEVS
PHILADELPHVS, vnto
ELEAZER then Pontiffe of
the IEWES.

Concerning the First Translation
of the HOLY BIBLE, by
the 72. Interpreters.

With many other remarkable Cir-
cumstances. Newly done
into ENGLISH

By I. DONE.

Tempora, Tempera, Tempore.

LONDON:

Printed by N: OKE. 1633.

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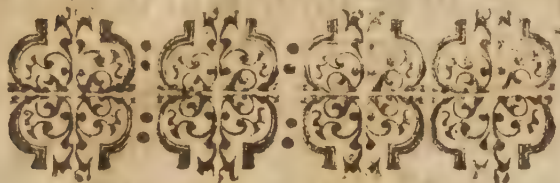
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TO THE

Intelligent Generall

READER.



Lthough TIME and
DEATH from our
Cradles to our
Graues pursue vs
swiftly, and accor-

ding to the Almightyes Ordinance,
ouertake and seaze vpon our fraile
and Terrestriall parts, vpon some
sooner, vpon others later: Yet
Excellent Acts like strong *Eagles*
breake from their seizure, and

A 3 soare

The EPISTLE.

soare above them in so sublime a pitch, as neither *Time* with all his Power and rusty Powder, with which hee blots and rubs out *Brasse* and *Marble*, can quite obscure or extinguish them; neither *Death* close in his darke-gaping Mouth (the *Grave*) their Noblesse. Witnesse this small yet Auncient *History*, which this last *Summer* I made part of my Exercise, to put into an *English Habite*.

That the Story is Auncient, I may well say; for it is 1900. yeeres since *Aristeus* Writ it to his Brother *Philocrates*, which *Aristeus* St. *Hierome* in his Epistle to the *Pentatucke* of the *Bible* sayes, was *Hyperaspistes* to *Ptolomeus Philadelphus* King of *Egypt*, *Syria*, *Phenicia*, and *Cilicia*, and Sonne of *Ptolomeus Lagus*, one of the great Captaines of *Alexander Magnus*, that diuided his

Great
Esquire.

The EPISTLE.

his Conquests (the World) amongst them.

This *Ptolomeus Philadelphus* then a most accomplish'd young Gentleman, vertuously disposed, and so great a lover of *Learning*, as hee had accumulated into his Library according to some Authors, 1800000. Volumes, Printing not then risen in our Hemisphere, was by the sayd *Aristeus*, a most Noble Person, and a great friend of (the then) captiued *Iewes* (as an Instrument of God) for the liberty and freedome of them, (then his people) practised with *Demetrius Phalerius* to tell the King that his so abundant Library was but poore, because it wanted the Booke of Bookes, the sacred Volume of GOD, which we call the *Holy Bible* : The King vertuously couetous thereof, demanded how hee should best acquire it?

Argument
of the
HISTORY.

The EPISTLE.

Aristeus wayting this desired occasion, proportioned his aduice, that he should first set all the Captiued *Iewes*, not onely in *Egypt*, but also in *Syria*, &c. at free liberty: send Ambassadors and Presents to *Eleazer* their High Priest and Pontiffe. The King willingly accordes thereto, as to the Musick of his desires, and prepares most rich presents, as a Table of Massie Gold, embellish't with Precious Stones, Cups of Gold and Siluer likewise adorned: sets at freedom the Captiued by publicke Edict, Embasies, (with these gifts and diuers Talents of Gold and Siluer) *Aristeus* and *Andrea*, Prince and great Captaine of the Guard of his Person.

They goe, deliuer his Letters of Request and Commends, haue gracious entertainment, returne with the 72. Interpreters *Iewes* Letters,

The EPISTLE.

Letters, and also *Eleazers* Presents to the King, and in especiall with the Sacred Volume and Word of God,

The good King adores the Bookes, feasts the Bringers, who after fall to the Businesse, and Translated it out of the *Hebrew* into the *Greeke*, the common learned Language of those Times, made famous by the Sword of *Alexander*. And this in briefe is the effect of this *Venerable History* which is by mee thus made yours.

And though I seeme to Anticipate thus to you, yet it is as nothing; for in it selfe as you may further see, it is Elaborately and Eloquently Written by the sayd *Aristeus*; and let no man wonder too much thereat, as thinking our Times excels theirs in Eloquence: no. For who euer exceeded *Demostenes*

The EPISTLE.

mostenes the Greeke, or Cicero the Latine therein?

Lastly, to speake the Praise of History. *Libri sunt vasa memoria*, and worthy Historicall Bookes haue in them a kinde of *Divine Permanency*, and as Eminent Persons should affect Noble actions: so ought they to cherish the Registers, as their Honourers.

For hath not *Plutarcke* made those Gyant Heroes, as *Theseus*, *Romulus*, *Alexander*, *Iulius Caesar*, and the rest, yet liue? and himselfe more praysefully longer then them all? So as an ignorant swaggering Fellow threatned his
in shak. 2. p. 100. Aduersary to kill him if he had as many liues as *Plutarcke*: Did not *Alexander* sigh for an other *Hommer*?

Lastly, (if I haue in honour of the History) like one holding a lighted Taper to the cleare nooneshining

The EPISTLE.

shining Sunne, made an *Appendix*, shewing the *Antiquitie* and *Dignity* of the Bookes by the said *SEPTUAGINT* Translated; and the *Excellency* of their inspired Writer, *Moses*; and haue therein beene too prolixious, pardon mee, because of the Profoundity and Worthinesse of the matter: So I referre you to that, and the rest, and so rest

Yours,

John Done.

The



**The Elenchus, or Con-
tence of the Follow-
ing Booke.**

C*Haracters of the Persons
that were herein ayders, im-
ploying and employed. p. 1.*

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tes. p. 11.*

*The Discourse that Aristeus helde
with King Ptolomy, for the
deliverance of the Iewes. p. 20*

*The Request of Demetrius Phaleri-
us to King Ptolomy. p. 30*

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lomy, to Eleazer great Pontife
of Ierusalem. p. 33.*

Eleazer

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- The names of those which were cho-
sen of all the Lines and Tribes of
the Iewes to goe into Ægypt for
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Pontiffe of the Iewes, by King
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gion there-about, as it was 260.
yeeres before the Birth of our Sa-
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and of the Policy of the Country-
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zer upon certaine points of the
LAW of MOSES. p.91.*
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red the Holy Law seven times
with teares in his eyes. p.109*
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King Ptolomeus Philadel-
phus. p.118.*
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tors in their interpreting the
Law. p.171.*
- A Discourse in way of Apology
concerning the truth of this
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both Auncient and Moderne Au-
thorities and Fathers, concer-
ning the manner of the Transla-
tion. p.181*
- Last y*

THE CONTENTS.

*Lastly, an Appendix in my honour
of this Auncient and Famous
History, discoursing the Anti-
quity and Dignity of the Books,
and the excellency of their inspi-
red Writer Moses.* p.198.

CERTAINE

100



CERTAINE

Præcognita, or Characters of the chiefe Persons mentioned in the insuing
HISTORY.

I. Of P T O L O M E V S P H I L A D E L P H V S.

PT O L O M E V S
second of that Name,
Surnamed *Philadelphus*, King of *Aegypt*,
of *Phenicia*, and of *Cy-*

pres, sonne of the first *Ptolomeus*, the Cap-
taine of
sonne of *Lagus*, began his Reigne Great &
in the 271. yeare before the incarna-
tion of our Lord Iesus Chrilt. *alexander*,
the third

This *Ptolomeus Philadelphus* was Monarch
B endoctrined

endoctrined in the Science of good letters, by *Strabo* the *Peripateticke*: in which he became so excellent, that he was esteemed one of the most accomplished Princes of his Time: but that which was in him the most admirable, was the Bounty, Debonarity, Sweetnesse, and Gentlenesse of his Spirit, accomodated with the manners and complexions of all worthy and deseruing persons.

By this meanes he entred so farre and before, in the grace of all the World, that euery one in his thought wisht he were King: And his Father knowing his right of succession was to be so, and reioycing in his hopes of him, made him to bee Crowned King, and deuested himselfe of all Authority, without reseruing any Power, Right, or Preheminence to himselfe, onely a Superintendency ouer the Guard of the King his Sonne, glorying to be Father of such a King: For the admiration he had of his high Vertues, kindled and gaue occasion betweene them both, of a most kind
con-

contention in mutuall offices, the Son
yeelding to the Father, and the Father
to the Sonne in all and by all, through
instinct of Deuotion and Piety, so
they gaue liuely touches to one the o-
ther in all reduceable fitting offices,
which was cause that the People con-
ceiued a great fidelity and amity to-
wardes them, so as it seemed, euen
the diuine prouidence prepared this no-
ble spirit to introduce that great good
amongst Humanes, as to make them
participants of the Lawes, and Diuine
illuminations wherewith God had fa-
noured the People of the *Iewes* aboue
all the Nations of the world: And it
seemeth that euen then his Almighty-
nesse made a preparatiue for the voca-
tion of the Ethnicks and Gentiles by
communication so, of his holy Law;
whereof *Ptolomy* was the ordayned
Minister, to call the Seuenty Inter-
pretors into *Egypt*, to Translate in-
to the Greeke Language, which then
was the most traded and vulgar
through the whole Vniuerse. So as
I am amazed at some fanaticall spi-
rits,

As the La-
tines now
in Chri-
stendome,

rits, that hinders vs from the knowledge of God, in not giuing his Word in the Language of the People where-soeuer, as is appertaining to euery one in regard of Saluation.

I would aske those men, what language spake those Dames of *Rome*, *Paula*, *Eustochina*, *Melania*, *Susanna*, *Fabiola*, *Demetria*, *Furia*, *Flauia*, *Blesilla*, and others. For the institution of whom, Saint *Hierome* Translated many Bookes of Holy Scriptures out of strange tongues into *Latine*, which was the naturall language of the sayd Ladies. I would also know, who was more wise or better inspired then Saint *Hierome*. Further, it seemes they eyther are, or would seeme to be ignorant of the institution of the Emperour *Iustinian*, who ordained, that those who song in the Temples, that they should sing high, and so intelligible, that all the people might vnderstand them.

But to returne to *Ptolomy*, he vndertooke to erect a Lybrary in the Capitall City of his Realme *Alexandria*,

dria, the Charge whereof hee gaue to *Demetrius Phalerius*, Prince and an *Athenian* Philosopher, who erected it so sumptuously, that there was not the like in all the world: and it lasted vntill the first Warre of the *Romans* against the *Alexandrians*. This King had to wife *Arfinoe*, to whom hee caused a Statue to bee ray- sed in height 4. Cubits of one entire Stone call'd a *Topaze*, the which had beene giuen to *Berince* the Mother of *Ptolomey*, by a Prince named *Philemon*.

2. Of *ARISTEVS* the Author
of this HISTORIE.

ARISTEVS the neere Kins- a prefat:
man and Friend of King *Ptolomeus Philadelphus*, is named by a *St. truchum*
Hierome Ptolomei the *Mos*.
Shield of the King, or hee that de-
fends the King with his Shield, or
Bearer of the Shield Royall, which
seemes to me, that he held some such
place about the King his Maister, as

wee call at this day the Great Esqui-
 er of the Kings body, he was the prin-
 cipall Sollicitor for Liberty of the
 Iewes that then were held Slaues
 throughout all the Dominions of Pto-
 lomy, for hee made the first request
 for them and obtained it. And for
 this cause hee was sent Embassadour
 with *Andrea* Prince of the Gardes
 belonging to the King, vnto *Hierusa-*
lem to deale with the Great Pontiffe
Eleazar, who sent to the King *Pto-*
lomus fixe Doctors of euery Tribe to
 goe on with the Translation and Ver-
 sion of the holy Bookes of *Moses*.
 Hee writ diligently his Voyage,
 where hee shews openly, how and
 by what course those 72. Interpre-
 ters behaued themselves in the sayd
 Bookes. Some haue becne of Opi-
 nion, that they Translated all the Bi-
 ble: but it is more likely to many that
 they Translated but the five Bookes,
 that is, *Genesis*, *Exodus*, *Leuiticus*,
Numbers, and *Deuteronomy*, which
 they call the *Pentateucke*, which is
Mosis the Law of *Moses*: for *Aristeus*
 speakes

b Justin.

dialog.

cum Try-

phone.

Irenaeus

Lib. 3.

Cap. 25.

Clem. n.

Alexandr.

lib. 1. strö.

Epiphanius

de mens. et

Ponditibus

Euseb.

preparat.

lib. 8. ca. 1.

Hieron.

in questio-

nibus He-

braicis, in

cap. 5 E.

zechielis.

et in Cap. 2

Michie.

Iosephi

prafat. in

Antiquit.

et lb. 12.

Antiquit.

Cap. 13.

Philo. de

vita Mosis

lib. 2.

speakes but of the Law of *Moses*, and it is not likely that they touched the Bookes Historicall, nor the Prophets; for if it had beene so, *Aristeus* would not thereof haue beene silent.

Moreover, that which they Translated, was finished in the space of 721 dayes, which is about two Moneths and a halfe, and that's a Time too small, and therefore impossible to Translate all the Old Testament. Neuerthelesse I am not ignorant, that there was a Turning of other Bookes of the Bible, that goe by the Name of the Seuentie two Interpreters. But I am perswaded that they were not then done in *Egypt*, vnlesse that after they were returned to *Hierusalem*, they Translated the rest of the Holy Bookes: although both in that and other Opinions, I submit mee to the deliberation of the Church, from which I will not stray. But howeuer, this Translation was manifestly Miraculous: which is sufficiently shewed by that our Lord Iesus Christ and his Apostles in Alegations of the

omit B 4 Law.

Law vseth the Version of these Se-
 uentie two Interpreters, I haue spo-
 ken these few words of *Aristeus*, to
 the end the Reader shall not thinke
 that this is that *Aristeus Proconensis*,
 that could bee invisible when hee li-
 sted, making folkes beleene that hee
 could dye and rise againe when hee
 would, of whom speakes *Suidas*, *He-
 rodotus*, *Pliny*, and *Plutarch* in the
 life of *Romulus*.

3. Of ELEAZER the Great Pontiffe of the Iewes.

*Ptolomeus
 Legus.*

ELEAZER of whom *Aristeus*
 makes mention, was brother of
Simon surnamed the Iust: Hee after
 the decease of his Brother *Simon*, in
 the yeere of the raigne of *Ptolomy*
 first of that Name 35. was made
 Chiefe of the Synagogue of the
Iewes, by reason that *Onias*, Sonne of
Simon his Brother, was vncapable
 of succeeding in his Fathers place, as
 being vnder age. This *Eleazer* there-
 fore receiued the Honour, that in his
 Time

Time the Holy Translation of the Law was made by the Seuentie two Doctors that hee sent to *Ptolomeus* second of that Name, King of *Egypt*, as *Aristeus* hath left by writing.

4. Of DEMETRIVS
PHALERIVS.

DEMETRIVS PHALERIVS was an *Athenian* Orator and Philosopher, as *Cicero* notes in the first Booke of his *Offices*, calling him a subtile and sharpe Disputant, and in the rest an Orator little vehement. Hee had beene Disciple of *Theophrastus*, hee was a man of such Knowledge, excellent Carriage, that forraigne Kings had him in admiration, and drew him to their Service, euen *Cassander* King of *Macedon*. And for this Reputation the *Athenians* gaue him the Principality of the City and Common-weale, in which hee was Ten yeeres in great prosperity: But some of the Citizens hauing conceaued malice against him, chased

chased and threw him out of his estate, and then he was honorably received of King *Ptolomy* of whom we speake, where hee was Maister of the Lybrary Royall, the *Athenians* hauing formerly raysted to him 360. Statues of Marble, in despight cast them to the earth, and iudged him to death as a Traytor, of which *Demetrius* being aduertised, sayd, a *The*

Athenians haue throwne downe my Statues, but they cannot ouer-turne my Vertue, for which they first erected those Statues. He was wont to say,

that *Eloquence* was as necessary in a Common-weale as a Sword in the Warres. Hee dyed by the byting of an Aspick, and was buried in the Region of *Busina*, neerer to *Diospolis*.

ἔστιν ἐν πολί-
μῳ δυνάμει
εὐδυνεῖ, τοῦ-
τον ἐν πολί-
ταις ἰσχυ-
ρόν.
Diog. La-
ert. ibid.

NOW



NOW FOLLOWETH
the History of ARISTEV'S
Ambassador of King PROLOMEVS
PHILADELPHVS, concerning
his Voyage vnto *Yerusalem*:
and the first Translation of
the Holy Bible, by the sea-
uenty two Elders.

Written in Greeke 1900.
yeares since.

ARISTEV'S to his brother
PHILOCRATES.

Well knowing your Naturall
and good inclination (*Philo-
ocrates*) to haue alwayes
had in great esteeme the
knowledge of all things, and that
you haue beene desirous, nay coue-
tous

Excellence
of this Hi-
story.

ious to vnderstand the occurrences and passages of good achievements: I haue deliberated to frame vnto you by Writing, a thing not onely excellent, but well deseruing to be knowne; which vnto vs is hapned, being sent of late vnto *Eleazer*, great Pontiffe of the *Jewes*.

But because these things shalbee more facile vnto you, I will first declare you the Causes by the which we were sent; and then I will come to the Progresse of the Matter, so as I will fashion my Discourse to Your vnderstanding, and that the most truely I possible can, aswell for the dignity of the Subiect, as to delight your Spirit, desirous of all good Knowledges, assuring my selfe that man hath in him nothing more excellent and prayable, then incessantly to desire Learning, eyther by the meanes of Histories, or by the Objects of things, or by experience of Affaires themselues. For the Spirit of Man, though Rude and Childish, is greatly adorned and embellished, when
from

from the beginning it Delighteth to Taste and Rellish those most nectarine, faire, worthy, and excellent things that may conduct him by an infallible courte, to follow Piety and Reason.

WE therefore searching with great curiosity the Knowledge of Diuine things, and could not attrayne them; not vnderstanding the Diuine Law without being interpreted and rendred into our knowing tongue, we vndertooke to goe Ambassador vnto one onely Person, who amongst his Cittizens and others, by debonarity and great glory was the most Honorable; and who not onely did great Honor and Profit to the Cittizens, with whom He conuersed, but also to all the other *Jewes*, of what other place, or wheresoever.

WE beeing then well informed, that they had the **D I V I N E L A W** written in *Hebrew* Characters, in skins of Parchment, we were ioyfull to accept this charge, given vs by the King: as also that the Colonies
hereof

heere of the Captiue *Iewes*, desired the same about all things of the World; who had beene hither led, by the Kings Father, who had put into his Obedience the City of *Ierusalem*, and all the Countrey adjacent.

B V T since we are faine to make mention of that businesse, it shall not be impertinent to giue you to vnderstand the whole Discourse, that thereby you may haue better intelligence, knowing well that it shalbe much better, more carefully to informe you how to fashion you to the seruice of GOD Reuerently, then to trauayle your selfe in the search of mens Lawes or Actions, although they may be iust. Which affection you haue sufficiently manifested, since from an Ile so far Remote, you are come into this Countrey to see in Person those things which may serue you to the adornment of your Spirit, without hauing Respect to place whatsoeuer.

I haue here therefore Reduced by
Writing:

Writing : First, what hath seemed to me worthy of Memory, touching the Nation of the *Iewes*, as I haue something vnderstood by the Learned and Wise Prietts of *Egypt* : to the end that by this meanes, I may ayde and encrease, by some meanes Your knowledge : For one ought to haue in Remembrance the good they haue receiued from persons ; and especially to those to shewe all gratitude who appertayne vnto vs : And principally You, that haue knowledge of Vertue, drawing from your Brother, not onely Resemblance, Proximity of blood, and Linage, which may thrust on with the same impetuosity of Courage, to attayne the Honour, Glory, and Beauty of Vertue ; assuring my selfe that neyther the admiration of Gold, or Riches : neither the appearance of things more precious, serue to nothing but vayne-glory ; neyther will yeeld you such fruit as we may gather from Knowledge, Institution, and consideration of all good Disciplines.

For

For the rest, to the end that it may not seeme that we exercise ostentation in being prolix in this Preface, I will reduce me to that which from my purpose hath extrauagated.

D*emetrius Phalerius* master of the Kings Library, giuing order with the greatest care hee could, to buy Bookes from all parts of the World: And to that end imploying great numbers of Persons as Factors spread abroad in many places, who had charge to buy and Transcript them, they so doing, and that diligently, the designe of the King was accomplished and executed, at leastwise in the best manner for him possible.

For wee being present, the King asking him how many thousand Volumes he had gotten together in his Bibliotheicke. He answered, that for the present hee had no more then two hundred thousand, and that he hoped ere long to haue to the number of 500000. But Sir (sayd hee) I haue

haue vnderstood that the Lawes of the *Iewes* deserues also to bee Copied and Translated, and to be put in your Library : And what hinders it answered the King, that they be not ? haue you not all things to serue you commodiously to this purpose ? *Demetrius* Answerd, that it was needefull that those Lawes were Translated and Interpreted : because that the *Iewes* vsed the propriety of their Characters according to their Language, all otherwayes then the *Aegyptians* following the disposition of theyr Letters, they adopting and accommodating them to the propriety of their Voyce, and that they were much deceiued, who held they spake the *Syrian* tongue : for theyr fashion of speaking was farre otherwayes : To this the King replyed, that hee would write to the Pontiffe of the *Iewes*, to the end that all might be obtayned what was requisit, to bring to effect this affayre, as *Demetrius* pretended.

Then it came into my spirit, that

C

Time

Time and occasion presented themselves for deliuey of all the *Iewes* the which his Father *Ptolomeus Lagus* had led prisoners from *Iudea* into *Egypt*. For the which deliuerance I had often prayed *Sosibius* the *Tarentine*, and *Andreas* Captaine of the *Guarde* to the *Kings* Body. For these two Commanding in the *Army* had brought into obedience all that which was in *Syria* and *Phenicia*, filling all these *Regions* with feare and terrour : and then were the *Iewes* led some Prisoners, others in manner of Colonies, in such a manner and multitude that there was brought into *Egypt* to the number of a 100000. men, of whom were chosen well neere 30000. all men of Warre, who were established for the Guard of the *Prouince*.

True it is, that before there had bin sent with the *Persians* and other Companies that were sent against the King of *Ethiopia* vnder the Charge of *Psammiticke* : but all those which were there, were not of so great number

ber as those which were led away by onely *Ptolomeus Lagus*. For (as we haue sayd) hee adress'd to Armes all those whom Age or Force shew'd to bee proper, and all the rest of the Populer, as well Children, Old men, Woemen, hee instituted as Colonies, determining in himselfe, that if at any time his men of Warre grew insolent, that none could surpasse them in course or necessity of Warre, hee had meanes to abate such their presumption by those might rise from these Colonies.

Now then seeking the occasion to bring about the Liberty of these poore men (as I haue formerly sayd) and hauing found my opportunity, I opened my desire to the King thus proposing.

C 2

The



The Proposition of *Aristeus* to King *Ptolomeus Philadelphus* for the deliury of the *Iewes*.

IT is nothing wonderfull my Gracious Lord and King, if it come to passe many times, that the very affayres which wee manage, notes and argues vnto vs contrariety, and as it were direct against vs : for all the Nations of the *Iewes* haue one selfe-same Law, the which wee desire to bee ours, not onely Copied, but also Translated into the *Greeke* language. How then suppose you to send to them about this businesse, when the greatest part of them is here in your Kingdome held Prisoners? Vnlesse it may please Your Magnanimity and Worthy Noblenesse to desire theyr Holy Bookes, after you
have

haue giuen free Liberty to those who
line heere in great calamity and af-
fliction, hauing aboue all things Re-
spect to that GOD which makes
your Kingdome flourish, and You in
high prosperity : who is the same
GOD which hath giuen them that
Sacred Law which wee desire to
haue. For they worshipping the
GOD which hath made and created
all things, and is the very same,
whose wonderfull Workes all Hu-
manes see and admires, though some
not so clearely as others ; for, (Sir)
wee and others Call him *Iupiter*, and
that not without reason, for it hath
seemed good to our Ancestors, be-
cause by him are procreated and line
all Creatures : the which also they e-
steeme the Conductor and Gouer-
nour of the whole Vniuerse. And al-
though that hee holdes in his Domi-
nation all men mortall, neuerthelesse
shining with Spirituall light hee nei-
ther frustrates nor deceiues the
vowes and Prayers of those implores
his ayde.

C 3

Wee

Wee then ought humbly to desire that hee would incline our hearts to such good affections, as to doe good, and that freely to euery one, and especially to deliuer and free those which are in flauery and bondage: for being that Humane kind is the Worke and Creation of God, who hath power to turne the heart and incline it to what part it pleaseth him. Wee many times and in diuers fashions desire it would please him to lead vs to a perfection in goodnesse as the principall Ruler of hearts, vnderstanding, and spirit.

By this acknowledgement, I conceiue a great hope to come to the Head of this businesse, principally, because I know God to be fauorable to those that pray for things reasonable and equitable. For when men adopt themselves wholly to seeke and accomplish things tending to Iustice and perfection of good workes, God the Lord of all things conducts and addresseth their actions and affections to blessed & happy effects & ends.

The

The King then as something gained with a contented Countenance, sayd to *Andrea*, how many is there of the *Iewes* detayned in Captiuity? He answered in few words, more then 100000. it is a small request then said the King, *Aristeus* requires of vs, *Sossibius* and some others then there present answered, it is a thing (Sir) worthy of Your Highnesse and Magnificence to make an agreeable present vnto God by their deliuerance in lieu of thanks and action of acknowledgement, beeing that the Gouer-
nour of Heauen and Earth hath exalted you into more Sublimity then all your Predecessors: and it will do well, you by this make the manifestation of your thanks.

The King then disposed to Ban-
queting and pastimes in a full Feast,
and assembly of his Nobles, Com-
manded that the *Iewes* should bee all
searcht out, and that every body of
them should bee rebought for the
summe of 20. Drachmes by pole, and
to confirme the same, that his Edicts
should

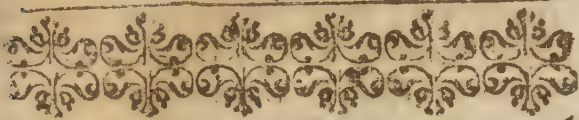
A Drach-
ma is 3.
shillinges
five pence,
that is, 3.
Pound and
10. shil-
linges
half a
head.

should bee made, and that heerein as much speed and promptitude should be made as might possible be. And so it seemed that GOD perfitted and brought to passe our desires, for hee pleased to put into the heart of the King to set at liberty, not onely those that by the Army of the King his Father led Captines into *Egypt*, but also all others that before or since, had beene carried Prisoners into *Egypt*, by what meanes soeuer: the summe then of those were french childe, mounted vnto 400. Talents.

The Tal-
lent is 600
French
Crownes.

Moreouer, I hold it not out of purpose to send you the Copie and Tenour of the Edict, by which you may vnderstand the greatnesse of the Affayre and the debonarity and facility of the King, who was moued by the Goodnesse of God for the saluation of many.

The



 The Edict of King
Ptolomeus Philadelphus, for
the Deliuerance of the
Iewes.

 E e will and commaund all
those that followed Armes
vnder our deceased Father,
through the Countrey of
Syria, and *Phenicia*, entring into the
Land of *Iudea*, and their taking the
Iewes and leading them prisoners, ha-
uing applied them to their workes
and seruice, both in Townes and
fieldes : That they shall deliuer and
restore them into full Liberty : more-
ouer we will that all the *Iewes* that
eyther before or since haue beene ta-
ken and led away, in what fashion or
manner soeuer, shall be sent francke
and

and free : For the ransome wee haue ordayned, that is to say, twenty drachmes for euery head ; the which summe, the men of Warre shall take vpon the distribution of the staple and munition of Victuals, and the rest shall goe vpon the reuenew of the Table to the King, or reserued : For we are duely informed that those *Jewes* were constituted and brought away prisoners agaynst the Counsell of our deceased Father, and agaynst all right and reason : And that by the boldnesse and insolence of the Men of Warre, they were Conducted into *Egypt*, and their Countrey wasted and desolated ; when it was sufficient to haue the men of Warre of the said Countrey, at their deuotion, and all the Prouince reduced into obedience.

Intending then to doe and render right to euery one Vniuersally, and especially to those who receiue iniury vnder the iniust domination of another. Moreouer, to search diligently and particularly all things concerning

cerning right and equity, and to preferre Piety and Religion aboue all things.

Our will and pleasure is, that all *Jewes* whatsoeuer, beeing bond and Slaues in this Realme, in what part soeuer they be found, be it in the Colonies or else where, or be it in what soeuer manner they were brought into our Kingdome, shall be deliuered, enfranchised, and set at Liberty; for we are pleased it shalbee so done:

And to the ende that no person shall be interessed, or receiue damage, wee commaund that three dayes after the publication of this present Edict, euery one whom it doth concerne, shall bring before vs their requests, contayning the number of heads that euery one hath set at liberty. For so it pleaseth vs to haue it, for the profit of Vs, and our Kingdome.

Declaring further, that the goods of those who are not obedient to this our Edict, that their shall be forfeit
and

and Confiscate : And we giue liberty to whoſoeuer will, to accuſe and bring in their contumacy or contempt of our will and pleaſure.

THIS Ediſt being written, perſited, and brought to the King, to know if his pleaſure were, it ſhould be Publiſhed in this manner, or that hee would Correſt and acknowledge it, When hee perceiued that theſe Words, viz: *And thoſe that before and ſince had bin led Priſoners*, were wanting, hee inserted of his liberality and magnificence. He then made preſently the money to be doubled in the ſumme, to his Treafurer and Officers of his Finances.

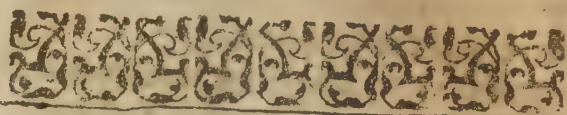
The which diſtribution was diſpatched in the ſpace of ſeauen dayes. And there was defrayed well neere fixe hundred ſixty thouſand Talents; for there were found a great multitude of Children with their mothers, which were all ſet at liberty, and for euery head of thoſe, was payed by the Commaundment of the King twenty Drachmes : Which was accomplished.

complished by the King, to his great liking and contentment.

And after all was done, he commanded *Demetrius* by course of estate, to deliuer him the denomberment of the *Hebrew* Volumes. For these Kings haue in Custome, to comprehend all things by Edicts, and to do nothing be it neuer so small a businesse without Writing; aswell because of their Royall highnesse, as also that beleeve may more certainly bee giuen thereto.

Therefore to the end you may, as it were, see all before your eyes, I will here inserte the Tenour and Copy of the request made to the King, by *Demetrius*, and the Epistles which were sent for those that were franchis'd; so as one may see the multitude, and in what habite they were; and in what Artes and Professions they were different, and how they were Registred and inroled. The Exemplary of *Demetrius* his request to the King, was this.

THE



The Request of *Demetrius*
Phalerius to the King P T O -
 L O M E V S P H I L A D E L -
 P H V S .



Reat Sir : Since it hath plea-
 sed you to giue me Com-
 maundment to search in all
 places for all manner of
 Bookes to fill, serue, and Decorate
 your Library. I haue thought it
 good and necessary wee obtayne and
 get the Bookes of the *Iewes* Lawes,
 and some other we are yet short and
 vnfurnisht of, and because the sayd
 Bookes of the *Iewes* are Written in
Hebrew Characters, proper and
 best knowne to the *Iewes* onely, and
 therefore not yet falne into your Roy-
 all hands : Neuerthelesse, that they
 may be gayned and ranked amongst
 your other Volumes, partly for the
 Wise-

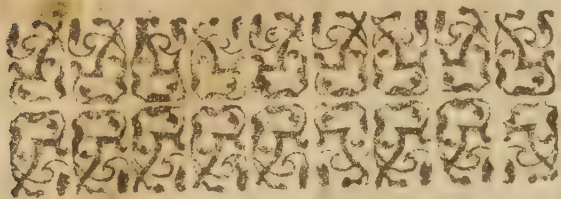
Wisedome containd in them ; partly for their Sublimity and Diuine hight of matter they containe : Of which Poets and Historians make often mention , as very profitable to instruct to good manners, to institute and addresse the Republicke into the fairest shape of Government , by reason of the excellency of men therein mentioned , to the Reu-
 rence of matters therein intreated ; as *a scriptum de*
librum de
Iudeis, re-
Heceatens Abderita plainly testi-
ficeth. sic Suida.

These things seriously considered, (Great King) it would doe properly well, if it would please you to write to *Ierusalem* , and to the great *Pontiffe* therein , that he would send you *six* men of euery *Tribe* or *Line*, and that they be such as are of good parts and Condition, of venerable age, best knowing and Veri'd in their owne Law, that being all able Translators, they may with iudgement choycely elect and choose that course of expression may be consonant and Harmoniously agreeing amongst them-
selues.

selues. And this done (great Sir) I shall hope you will accomplish a course worthy of so excellent an intention, and at last wel agreeing with your desires.

The King hauing read this request, ordayned Letters should bee drawne and sent to *Eleezer* the High Priest, about this businesse : In the which was signified vnto him the deliuerance of the *Iewes* from their Captiuitie. With the Letter, he ordayned also to be made ready, Cups, Vessels, and a Table of pure Gold, with fifty Talents of Gold, and seauenty of siluer, for oblations there to be offered, with many precious Iewels and stones of very great price : Commanding the Gold-workers with all speede to finish these things, and the money in Talents for the oblations to be raysed incontinently. And because you shal at full vnderstand the Kings viuacity in this businesse, I send you here the Coppy of the Letter the King Writ, whereof the Tenor is as followeth.

KING



King PTOLOMEVS PHILA-
DELPHVS to ELEAZER
Chiefe *Pontiffe* of the
Iewes:

COnsidering the great
Multitude of *Iewes* in-
habiting within our
Territories, (of whom
some had beene led
from *Hierusalem* in the times that
the *Persians* had the Domination: the
others following our deceased most
Honourable Lord and Father, being
adioyned with him, whereof many
were receiued into his pay and ranke
as his Souldiers, and men of Warre:
whereof the most faythfull and tru-
sty were established in the most
strong Forts as Garrisons, by that
meanes to bridle the insolences of the
D *Egyptians.*)

Egyptians. Wee since being come to the Crowne, and hauing singular affection to exercise Liberality and Munificence towards all persons, and in speciall vnto the Cittizens, we haue franchised and set at Liberty more then a hundreth Thousand, ordaining that from our Money a iust ransome should bee payed to all those that held them Prisoners, valuing at a certayne price and summe for euery head of them, with desire to giue order by reason, and to remit them into good estate and tranquillity, whom the Impetuosity, Cruelty, and Disorder of Warre had disturb'd and diuerted from Right and Equity. In which wee esteeme to haue done a good and holy deede, as a worke yeelding thanks to the Great GOD for all his great benefits receiued from him, wee make him this Offering, for hauing adorned and celebrated before all the World this our Kingdome with a most remarkable Peace, Tranquillity, and notable Glory.

And

And those others which had beene Slaues and Bondmen in our Army, wee haue ordayned Souldiers in the Company, and them who haue beene found more recommendable in Faith and Fidelity, wee haue made them Chiefes, and most aduanced in our Court.

Further, because we desire those and all others of the Nation, spread and scattered through the Vniuerse, to bee thankfull to our Favours: wee haue deliberated to make that your Law which is Written in Hebrew Letters, should bee Translated into the *Greeke* Language; and that our Royall Library bee adorned therewith, as it is with other Books; you shall doe well then as a thing to vs very agreeable, and correspondent to our Designe and Intention, if you elect out of euery Tribe or Line of your Nation, fixe of the most Ancient Personages, and those shall bee found of the best breeding and sufficiency, and most Authorised in the Service of the Law, and haue the

best Style in Writing to make for vs this Translation: for so shall the Verity thereof bee best and easiēst drawne, if the Company of the Interpreters bee men of mature Iudgement, and well exercised in the Law: well waighing that to effect well and worthily such an Interpretation and Translation: it is needefull, there be Solicitude, curious Study and Meditation, which may bee found in the consideration of many who are more sharpe, more subtiler, and more cleare-seeing then of one alone.

Many see
more then
one onely.

Moreouer, wee shall esteeme that by th'accomplishment of so great a Worke, there will redound to vs great Honour and Glory.

For this cause therefore wee haue sent vnto you, *Andrea*, Chiefe of the Guard belonging to our Person, and *Aristeus*, men of Honorable place in our Court, hauing Commission from our part to present you with Iewels for your Sacrifices, and for other vses an Hundred Talents of Siluer.

Besides

Besides, heerein you shall doe
vs contentable pleasure, and cour-
tesie resending Amitie, if you haue
neede of any thing, to require it of
vs, for wee will not fayle to ac-
complish and accomodate you ther-
with immediately.

To this Epistle Eleazar
made Answer in these
words.

D. Eleazer



ELIAZER Pontiffe : to King
PTOLOMEVS PHILADEL-
PHVS, our most illustri-
ous Friend.



If you are well (Sir) and the
Queene *Arsinœ*, and my
Lady your Sister, and your
Children my Lords, pray-
fed be God ; for health is a thing to
be desired, and thanked for, as a due
vnto him, which is the Giuer there-
of: As for vs, wee are in good pro-
sperity, also lauded be the Giuer.

Wee haue receiued your Letters,
which brought vnto Vs great Con-
tentment, by reason of your Coun-
sell, Enterprise, and Designe ; as also
for the loue and good will you beare
to vs.

Ha-

Having receiued them, wee made a great Assembly of the People, to whom by a long Discourse, hauing made knowne your Liberality towards our Nation, and demonstration of your Presents and Oblations, to the end they should vnderstand your holy affection and Piety towards our God.

Shewing publickely the twenty Vessels and Viols of Golde, the thirty of siluer, which we haue sent, the five cuppes of Gold, with the Table of proportion, and the hundred Talents of siluer, for the prouision and re-eadying of the victimes and other Vses requisite to the Sacrificers: Which Iewells were to vs presented by *Andrea* one of our Princes, and *Aristeus*: Persons truely worthy of note, both in corporall beauty, and excellency of Behaviour and Condition, as also rare Knowledge; briefly, Lords worthy in all things of your Conuersation and Iustice, by whom wee haue beene fully informed of your will and intention, according with the Tenor of your Letters.

Wherefore wee will wholly put our selues into endeauour to accomplish your desire : For although it be a difficult thing to well bring to perfect effect , yet for the Times to come it will be an Argument of our great Confederation and Amity : For you haue obliged our Citizens with a great, and as it were, an inestimable Benificence. Whereupon wee haue offered to GOD the Sacrifice of Thankesgiuing for You, your Sister, Children, and Friends ; and the whole multitude of people hath prayed to GOD for your Prosperity, and that it will please him to addresse your affection in all your Acts ; and that GOD the Ruler of all things, will make your Realme to flourish and increase in Peace and Glory: And that the Translation of the Sacred Law, may redound vnto your Vtility and Profite.

After these Sacrifices were accomplished ; all the People being together ; wee haue chosen the persons of the better sort, and men of hono:
and

and of good life and Report, beeing
 sixe of euery Tribe or Line, which
 we haue sent to you, with the Holy
 Law, which was left to vs, by the
 Inspired Writer *Moses*. Be it your
 pleasure (Sir) to returne them vs, after
 the Translation of the Bookes shalbe
 accomplished.



These are the Names of those
 which were chosen from all the
Lines and Tribes of the *Iewes*, for
 to go into *Egypt*, to make the
 first Translation of the Holy
 Bible, or Law of
 MOSES.

Of the first *Tribe*.

Iosephus, Ezechias, Zacharias,
 Ioannes, Ezechias, Heliseus.

Of the second.

Iudas, Simon, Somoelus,
 Adeus, Mathias, Eschemias.

Of

Of the third.

*Neemias, Iosephus, Theodosius,
Bascas, Ornias, Dacis.*

Of the fourth.

*Ionathas, Auxeus, Heliseus,
Annanias, Chebrias, Sacheus.*

Of the fifth.

*Iasacus, Iacobus, Iesus,
Cabateus, Simon, Leuis.*

Of the sixth.

*Iudas, Iosephus, Simon,
Zacharias, Somelus, Selemias.*

Of the seauenth.

*Sabbateus, Iason, Iesus,
Theodotus, Ioannes, Ionathas.*

The eighth.

*Theodosius, Iason, Iesus,
Theodotus, Ioannes, Ionathas.*

The

The ninth.

*Theophilus, Abrahamus, Arsamus
Iason, Endemias, Danielus.*

The tenth.

*Hieremias, Eleazarus, Zacharias
Baneas, Helisens, Darheus.*

The eleauenth.

*Samuel, Iosephus, Iulus,
Ioathes, Chabel, Desithens.*

The twelfth.

*Isaelus, Ioannes, Theodosius,
Arsamenus, Abiethas, Ezeceus.*

Number of all 72.

Such was the answere to the
Letters of the King.

NOW I will declare vnto you the
most succinctly I possible can,
the beauty and Decoration of the
things we found in *Hierusalem*, be-
ing

ing with *Eleazer*; and those also which were sent vnto him : for all was wrought with singularity of manufacture, and of most exquisite beauty; the King beeing therein so carefull and intentiue to performe abundantly all that was necessary for excellency of finishing the Worke, that of his owne proper motion hee went and came, visiting euery one of the Maister-Worke-men and Gold-smithes, whom hee helde so close to their businesse, that hee would not giue them any leasure to deboyft themselues, nor to idle sport, by no meanes.

Of

Of the Presents sent vn-
to Eleazer Pontiffe of the
Iewes, by King PTOLO-
MEVS PHILADEL-
PHVS.

*And first of the Table
of Gold.*

IT behoueth then, that first wee
describe the Table, for it was a
worke of admirable politure. The
King desiring to shew therein a Mai-
ster-peece of Worke: wherefore he
demaunded the measure and dimen-
sion of the Table which was in the
Temple of *Hierusalem*, and the or-
naments of the same. When he knew
the measure, he asked if they would
receiue one more great. And being
answered by some of the Sacrificers
and others; if there were nothing
might giue impediment thereby, one
more great might bee put there.
The

The King then replied, that hee intended to giue one fve times bigger then that was there, provided that it might not bee discommodious to the Sacrificers, by a disproportionall quantity. Further, the consideration thereof ought not onely to be with the receite and capacity of the place, but with much more Care the Habitude should bee proper and agreeable with the Sacrifices thereon to bee prepared, and that hee was not without consideration, that the *Jewes* had not made that they then had in their Temple of so small quantity for poverty and want of Gold: for when it was made, they abounded in all Opulency and Riches: but that it seemed to him they had so proportioned it by some reason of perfect Dimention.

Therefore his aduice was, that things would not bee well and dnelly fabricated, if the Table hee intended to haue made, were more long or high then the other. Therefore projecting all in his Spirits which was
cleare

cleare and prompt to iudicially weigh of all things : hee gaue in charge to the Gold-smiths that were most ingenious and of best spirit to finish and accomplish the businesse, ingrauen and enriched with all variety possible : willing that those which should worke in the Borders, Rayfings, Flowries, and Wrappings, Entortilations, and such like ; should amuse themselues onely for Beautifying and Decoration : and what was to bee playne, should answere to the Measure and Dimention , and that in all these things they should be exquisitely careful.

This Table was 2. Cubits large, and a Cubit and a halfe in height, and thinke not it was couered with Plates or Lames of Gold superficially, but was made all of solide, massie, pure, and fine Gold ; round about it was a Crowne of 12. fingers large, wrapped with Barres of Gold and other pretty Workes in faire passages, in manner of little threds, and enterlaced with little cordes retyring to
the

the Canetills, a worke very shining, and polished of the three sides, for the Table was made in a Triangular forme, and of euery side wrought of the same fashion: so that of what side soeuer one were, it seemed to bee but one Frontis-peece and one face. For if you came to contemplate it vpon one part, the playne of the Table by the Crowne with which it was bordered, discovered to your eies a most resplendant Beauty euen admirable, and the outward Worke by the Rayes and Splendour of the 2. Squares euen dazeld so the eyes, that one could scarce behold it; for the Table as wee haue sayd, was Triangular, and shewed with one Front and the same Superficiēs on what side soeuer you turned.

There was also an enrichment of Precious stones, strung through a ligation of Cords, and these Stones were wrought so properly in one after another, that they shewed a string and wreathing of such subtilty, that to my thinking it was not possible

fible to imitate the like. And those Stones were sustayned and stayed by Buckles and Fermillets of Gold for more firmnesse, and the Ioynts and Commissures of Squares made with so great Artifice, entrenched and inuelled the one within the other, to keepe sure and conioyne all the worke, that in beholding them they were scarce discernable how.

Moreouer, in the largenesse of the Crowne that enuironed the Table by the aspect aboue, there was an order of Stones in fashion of little Oualls that were agenced and holding together, and enfiled with little joncks of Gold, as raised the luster: and these Ouall Stones were thicke set the one with the other; and the whole Table was as it were Chayned about with this threed of Oualls. A little aboue this Chayne of chayned Stones the Master Goldsmiths had laboured a Girdle of Flowers, and Tuffies of all Fruits, so inter-tyed, and following together so well, that by their eminent risings amongst the Bosses of

E Circuting

Circuiting Crowne, you might see Grapes tyed together; Eares of Corne, Dates, Apples, Oliues, Roses, and many such like; amongst which many Precious Stones set and bound in Gold, in Colour, Forme, true and native semblance; representing those Fruits by an Admirable Artifice. And with this Adornment was the Corinthes and Fronti-speech of the Table enriched all about: and so was this Worke of Fruits keeping order with the Ouall Stones aboue sayd.

To all these Decorations are adioyned other burnished Workes, cut into Sculpture; and in part with Ionets and Verges of Gold, beautifying all the Circuite of the Table: So that the Two parts which present themselves to the sight, with the Beauty of the Crowne vnto the place where are the feete of the Table, one might see a like Beauty, and Daintinesse of Doublings; still Lustrious what part soeuer of the Table were turned.

They had made the Plate of all the
Table

Table solid and massie, of the thicknesse of foure Fingers : to the end that they might more firmly and fixtly bind in the feete and tressles to strongly sustaine it.

These Feete were put vnto the Crowne without being so perceiued, and were firmly ioyned with Buckels and resorts : in such manner that the Table might bee supported and well sitting howsoeuer the Table were turned, and yet still shining to the eye. In the Superficieies whereof was represented in a faire worke the Flood *Meander*, running with his sinewes, returnes, and windings ; in the Channell of which, one might see a Splendor of Precious Stones, representing his rowling waues, which Chingle was of Carbuncles, Emeralds, Agatts, and all other sorts of Precious Stones, sparkling with their natieue Luster.

Neere to this Flood there was an interlaced Worke as a Wreath of Haire, (a thing admirable to behold) shewing in its aspect a Geometricke

E 2 Figure,

Figure, made of *Christall* and of *Amber*, and this Figure was square solid: of which all the squares were equall, and the Angles oblicke of the foure sides. In this polished Figure was shewed the formes of the beholders, as if in a faire Mirrour. For the rest, the Ingenious hand of the Master workemen had made the feete of the Table like to *Flower-de-luces*, of whom the Flowers turning shell-like backwards, sustayned the Table; the sayd *Flower-de-luces* thicke with Leaues, sprouting vp as from within: this foote was sustained and stayed in this manner.

There was a Stone of a Carburnckle, of which the streach was of twelue fingers; hauing the forme of a Rocke made in a Precipcece, and had about 8. fingers of largeness: and vpon this stone was borne vp all the burthen & waight of the Tressle. Vpon this lifts vp a *Lyerre* or Herbestring, which twining about the sept of a Vine, embraced him euen to the top, the Grapes hanging about

on

on all parts : In this Table were foure
feete like in disposition and proportion
of workeman-ship, and of all
foure was one selfe-same perspective:
and so well were these things ac-
complished and perfected, by most
excellent and ingenious Manufacture,
of men Inuentiue and Ingenious; that
not onely the aspect of things true,
were made as if were false and illu-
sive to the eyes, but also one might
heare the leaues rattle by stirring of a
little winde mouing them one against
another: so were all things laboured
euen as it were to the Life and Natu-
rall, euery thing representing a liue-
ly Image of what it was made to re-
present.

More, the Tressles of the Table
were moueable, and to bee remoued
on all ends; wherein there was a se-
cret of Workmanship which could
not bee seene or perceiued for the
greatnesse of the worke: and by the
meanes of certaine Clasps, all was to
bee borne together, although one
could not perceiue eyther Creuis,

Ioynt, or Closing : For the Table was no more then a Cubit and a halfe big in all, yet therein, and oh, was great expence bestowed, and many Talents employed.

For after the King had resolu'd not to exceede the measure and greatnes of that which was in *Hierusalem*, all that hee determined to lay vpon one much greater, was imployed in the Decoration of this, and much more: So that all was done and accomplished most beautifully, and with wonderous Art, and was excellent and admirable according to the Kings wish.

Of



Of the Vessels, Cups, and Viols of Gold.

THe two Cups from the base to the middle, were all cut in a scaly worke; and betwixt euery two scales, sowed with precious stones, the radious shine whereof, made such a reflect to the eyes, that it beate backe the sight with a dazlement. The Tower of these Cups was girt with a sculpture of the flood of *Meander*, of the hight of a Cubite; all enuironed and enterlased with diuersity of stones, of inestimable beauty and esteeme. Neere the flood, there was a tresse of haire of gold, with tusses ioyned together from the boule aboue, to the bottome, being spread in cleare wayes, as a net of threed:

In the middle parts whereof, were to be seene many precious stones, disposed in forme and figure of a Scutcheon, amongst whom there was onely a space or interuall of foure fingers; where the splendour made the grace of the Worke more pleasant to the eye: vpon the lippes and border of the Cuppes, there was a Crowne interlased with Flower-de-Luces, bunches of Grapes, intermixt one with another, and wreathed like Cordage, and so running all about: These Cups so accomplished with more then rich Workmanship, helde more then two Mettrets.

But the Tankerds of Siluer were adorned & decorated yet with much more beauty, in full worke and polishment: for within they were so resplendant, that one might see all things, more to the life, then in a mirrour. And it is not possible to tell how the figures of all things were represented to the naturall, by the polishment and sparkling brightness:

nesse of them, which were so bright and shining, that if you had put one of the Siluer Cups by one of Gold, then one of the Siluer, and so one of Gold, and so followed this order, they made an admirable shew, and impossible to be long lookt vpon; for the shine gaue such a lightning from one to another, and the rayes penetrating one anothers luster, that it euen dazled and beate backe the point of the sight, so that no soule was able long to behold them: For if you had turned your eyes to a Cup of Gold, they were so incountred with the order and splendor of the workes variety, and with the force of the light and radiation, and would so glance at the poynt of the sight, that you could hardly holde them from twinkling, so as you should be forced to turne thē elsẽwhere, or not too stedfastly to behold their fulguratiõ: And if you lookt vpon one of Siluer, more great effusion of light shed all abroad: So that your eyes taken with dimnesse, you were not able to discern

cerne throughly the structure and manufacture.

For the Vessels and Viols of Gold, they were wrought with such ingene, that the middles were enriched with clusters of Grapes, the verges and lippes with bunches and enwrapings of leaues of Myrhe and of Oliues, bound together in manner of a Crowne, about all the mouth parts, and all set with precious stones, according with the spaces and opportunity of the places: So as, I assure you, the Maister-worke-men, had shewed their Arte in imbellishing and ornifying euery thing, with an ambitious desire to honour their ingene, and to exalte the magnificence of the King: So that in all the Treasors, neyther in all the Cabinets, or other wheresoeuer, was not to bee found any thing so rich, so faire, nor so precious, as were these Royall Workes.

For the King that had his Honour in singular commendation, there had imployed all care and diligence,
and

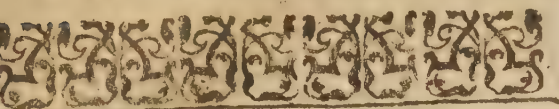
and prodigally spread abroad all magnificence. For vppon his owne voluntary hee came often to visite the Workes, conuersing and mingling his aduice with the Maister-Goldsmithes, making them to change, now this now that, according to his fantasie.

Likewise he forbad expresly, that they should not stirre from their businesse to any place, vntill all were finished and accomplished, as hee would haue it, so that all was most artificially perfected in most excellent manner, as well to giue acknowledgement of his illustrious excellence and high place, as also for the dignity of the Pontiffe, which sat in so high a Respect, to whom these things were intended.

Surely the multitude of stones, of which some were so rare, as scarce knowne, yet beeing of meruailous greatnesse, amounted to the number of fise Thousand : And yet for all that, the Worke-man-ship was of greater esteeme then all : and all be-
ing

ingvalued, it plainly appeared that both precious stones, and curious Worke-man-ship, exceeded by five times the Golde therein imployed, both in beauty, and estimation. Conclusively I esteeme, that I haue formerly Written, may yeelde you some delight in knowing these Rare and curious things, the true loue and ingenious goodnesse of the King therein.

Now what followes, shall declare the Discourse of our Voyage to *Eleazer*: And because you may at full vnderstand all Circumstances, I will describeyou first the Prouince, or Citty of *Hiernsalem*, and then the Region about it.



Of the Citty of *Hieru-* *salem*, and the Region about it.

WHen wee arriued neere to *Hierusalem*, we discouered the Towne scituated in the Mountayne, in the middle of all the Prouince of *Iudea*, hauing thereby a farre streaching prospectiue to the view. In the head of the Mountayne is scituated the Temple, in most goodly view and appearance, which truely is a faire thing to see: About the same is a girt of three Curtaines of Wals raysed in the Ayre, to the height of seauenty Cubits, and of conuenient thicknesse in proportion to the height, which inuironeth all the Decoration and trim of the Temple, with an excellent beauty

beauty and magnificent Worke: The sight of the Ports, the connexion and evenesse of the stones, the Frontispieces and Buttrisses, the faces of the Portals, shew with a lustrous beauty and excellency of Workman-ship, and one might plainly see, that in all this structure, all things did most magnificently abound, and that no charge had bin spared.

Without the Temple, there was a vayle by which the Temple was closed; round this vayle was hanged trauers from the magnificence of the Portals, yeelding a very pleasing spectacle; and Principally then, when a little Wind rose from the Pauement, and entring within the vayle, running from low to high, making volatures and replies like Waues, and moouing delightfully with puffes following one the other, reciprocally and successiue blowing.

Within the Temple there was an Altar accompanied with a Chimney, very Properly and conueniently built, according to the place for the victimes
there

there to bee offered. The stayre to ascend thereto faire and euenly disposed, according with the Magnificence of the place, both for comelienesse, as also for the ease of the Sacrificators, who were innestred with Garments of Linnen most subtile and soft. The fore-part of the Temple looking to the East, turnes the backe to the West, and of him are the spaces composed and measured by faire *Symmetry*, in all dimention and shew a Beauty very excellent, and Worke of good grace.

The floure is paved with Stones, the Receptacles of the Waters which they shed in great quantity, in washing the Victimes after that they haue cut their throats, are hidden in convenient places; for in the dayes of their Feast, many thousand of Victimes are offered, by meanes whereof is spent so great quantity of water, that one would deeme there ranne ordinarily a great quicke Fountaine. But this is a thing yet more admirable, and almost vnbelecuable:
the

the greatnesse of the Conduits of these Waters which are vnder earth, which are vnder ground in the Temple, and stretch fūe Stades in roundnesse. And to conduct these waters into their Receptacles, there are Pipes of Lead closed within the Walles, drawing in all parts vnder the Pauement of the Temple, by which the waters void themselues after the Beasts are washt : likewise many Spouts and openings neare to the Base of the Altar, which are vknowne to all, but onely to those who serue to the Sacrifices : and by them too the blood of the Offerings in like-manner runnes and purgeth.

VVe coniectured the great quantity of waters there shed by this manner. For the *Jewes* hauing led vs to walke out of the Towne more then a League long, they shewed vs a place, where we might heare the noyse of the waters which ranne vnder the earth, which seem'd to me to bee such as when one voids water by whole Tunnes.

OF

Of the Sacrificers.

BUt all the former was as nothing
in respect of the Worth, Honesty,
and Silence of the Sacrificers and their
Ministry. For without solicitation
they set themselves to their business;
every one according to his Estate and
Charge, without staying for any
Commandement: Some kindling the
Wood, others the Oyle, others
bringing the Wheat-flowre; others
the Odours *Aromaticke*, others the
Flesh; every one shewing his readi-
nesse with an excellent dexterity. For
taking the Calves by the thighes, al-
though they waighed more then two
Talents, they lifted them in the Ayre,
with an admirable facility, and not
more handsomely then easily; in such
manner, that they neuer say'd to
place them where they should bee.

F

They

They did the same with the Fards of Sheepe and Goates for all Offerings, and Victimes were to bee without spot and fat.

Moreouer, there was a place prepared for their rest, where they all lay, and rose most willingly and diligently, without being called or waked; and so set themselues to their businesse in their ranks, one after the other: but also with so great silence, that although they were ordinarily about 700. Ministers, without reckoning a great Troupe of those that offered the Victimes, yet it seemed as if they all had beene but as one man: all things were done with so great Piety and Reuerence to God.

Of



Of the great Pontiffe

ELEAZER.

THat wee had of greateſt admiration amongst other things, was when wee ſaw *Eleazer* preſent himſelfe to the Sacrifices in his glory and Maieſty, cloathed in his habite and roabes, in Pontificat; all ſhining with the luſter of Precious ſtones; for to his Accoutrements hung all about little Bells of Gold, yeelding a ſweete Harmony, amongst which he had alſo Garnets of maruallous colours, and all was ſeparated with diuerſity of Flowers. Vpon his Veſtment he wore a Girdle which girt him very comely; and the worke was of moſt faire Colours. Vnder his breſt hung that they call the *Rationall*; which where there was 12. Precious ſtones of diuers colours ſet in Gold, in which was written the Names of the Princes of euery *Tribe* which were

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from

from the beginning : and all was most resplendant in their naturall, (almost beyond beleefe :) his head was adorned with a Royall Bonett, vpon which was set a Myter of incomparable Beauty, together drawing vp the Coyfure to a Highnesse Royall. From this Myter was dependant a Plate of Gold, vpon the fore-head of *Bleazer*, couering his eye-browes ; in which was Written the Name of **G O D** in Sacred letters, a spectacle in truth full of great Glory and worthy of such Mystery : for with this Dresse the shine and redoundance was of such shew and worthy dignity, that it might beget a trembling feare in those beheld him : So as this Pontiffe was represented to the beholder as it were a figure of God. Briefly, euery thing being by vs contemplated, held our spirits in a suspence and amazement through their beauty, for the manner and decoration of one thing & another drew our vnderstandings euen by force maturely to consider them.



Of the Fortresse or Castle
of Hierusalem.

FROM thence we ascended to visite the Fortresse: It is Scituated neare to the Temple in a most faire seate, munished with many Towers made of Stones of extreame greatnesse. And by that wee could vnderstand and know it is the Bulwarke and Propugnacle of the Temple, to the end that if there hapned any Sedition, or impetuous hostile Inuasion, no body should enter by force within the cloysture of the Temple which is neare: and is defended by the high Walles of this Fortresse, scituated in a place of precipitate steepnesse, hauing his Sentinels and Munitions with Engins of Warre.

This place is kept and guarded by a Garrison of lusty young Souldiers, robust and strong, which are establi-

shed by all the Towers within, and are such, that for their merits to their Country, are held in worthy esteeme: They haue no liberty to goe out of the Fortreue, except vpon Feast-dayes; and then with great Solemnity onely part of them, and to the re-change of Guardes; and they dare let no person in, for the Captaine of the place there vseth such watchfull diligence when he issueth, and amongst them makes such watch and diligent search, that hee cannot bee circumvented by any Spy, as it fell to vs; for wee could but two enter, and that without Arms & by great intreaties, and that onely to see the Sacrifices: for hee told vs, and that with an oath, that all those which are of this Garrison, which are in number 500. haue sworne to admit within but at most fve persons at a time: Because the conseruation and preservation of the Temple consists in the keeing of this Fort, which if it should bee taken and held, the Temple had no other defence.

both

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/ YET

Yet of the Towne.

THe greatnesse of the Towne, by that we could iudge, stretcheth in circute some forty Stades; A Citty certainly worthy to be regarded, both for the beauty of the Wals, and disposition of the Towers. She is comparted in faire, straight great streets, and those well Paved, where there is many little Lanes and Chanel in opportune and conuenient places: So as this Citty that is seated in a Mountayne, with great ease one may mount and descend. Also the entries of the streetes, there are cut out steppes in forme of Scaffolds, which one mounts by stayres as it were open Galleries, where the most eminent Persons walke more high then others, which haue also meanes to Walke by places, which are a little low; and these banked wayes (as it were) are in the most

principall streets, to the ende that those who beare the holy things, should not bee contaminated with foulenesse and dirt: By which one may iudge their Ancestors haue wisely and with good reason, chosen such a Place for the seate of the Towne; measuring and ordayning such common choises in all things whatsoever.

Of the Region about *Hierusalem*, and of the Policy of the *Pesants* or Country People.

THis Region is spacious and faire stretching from one side towards *Samaria*, and the Neighbouring *Idumea*, which is a playne Countrey: On the other side, the Coasts are faire and fertile. And it is no meruaile if this Region is so abounding and fertile of it selfe, and therefore plentifull in all good fruites; being also

also that it is cultivated by the industry and great care of the Countrey People: And it is not heere, as it is commonly seene about good and great Citties, placed in good and fertile Lands, where the Pesants are idle, carelesse; and for the abounding pleasures and voluptuousnesse of Citties, despise their Labours: And as we see Youth is taken with delights and idleness, and so become effeminate and tender. Which truly befell to *Alexandria*, a Citty Rich, Opulent, and Abounding in all good things: Where the Youth of the Countrey that vsed to follow Country workes, staying and amusing their rough condition with these pleasures and voluptibilities, forgot their Countrey businesse, labour, and become idle & sloathfull.

And for these causes doubtlesse, their Iewish Kings ordayned that these Pesants should make no abode in the Citty; and that no Creature of them should dwell but in his rusticke house, longer then twenty dayes;
and

and that vnlesse for great, vrgent, and important reasons, because they should not loose their time. Wherefore by Statute it was ordayned that all Proceffe, and Controuerfies of Law suites, should be determined in five dayes, and no delay to stretch further then to the fifth day: And for this was Published and promulgated a Law, and the reason thereof delegated to the Iudges and Ministers of euery Region, that the Pesants should not sojourne or make abode in the Townes (as is sayde) because of the Demurres of their Suites, negle ting their Country businesse, which might cause damage and losse to the Reuenues of their Prince; amoyndring & diminishing his Tributes and Dues, arising from these Labourers.

I speake all this at large, because we were aduertised hereof in Discourfing with *Eliazer*. The Peasants therefore are very carefull and diligent in their Labours and Menagery, by reason whereof in such a multitude of People, the Region is
all

all planted with fruite Trees, abundant in Corne and all sorts of Grayne in all parts: The Vineyards cloathed with Vines, and it is not possible to tell the number of Palme-Trees, Oliue-Trees, Figge-Trees, and besides pasturage for the raising of Cattle, which they innumerably breed vp, so as they haue not onely a place, as it were, of choyse to this purpose so commodious, but also an vnderstanding care still to condition it so for the maintaynance and entertaynement of so great a multitude of people; and they haue not better appointed this course for the Villages, but also that thereby they might fully furnish and beautifie their Townes. Besides there comes abundance of Aromaticke drugges, of Golde, and precious stones to them from *Arabia*. For this Prouince is expbsed, as it were, a Faire or generall Market, to all about them for Trafficke and Commerce.

The Citty is full of Trades-men, hauing no want of any thing may
be

be transported by Sea, for it is succoured & furnished by the neerenesse of the ports of *Ascalon*, of *Iaffet*, of *Gaza*, and of *Acra*. Citties founded by their Kings, for this purpose of furnishment; and those Citties we haue named, are to all conueniency for this Towne, not to be too neare off, or too farre from one the other, so as it is very easie to haue all things necessary in a short time, with assurance of the wayes to the goers and Commers.

The Region is watered throughly by the Riuer *Jordan*, in whom Water neuer fayles: This flood arising from that side of the Sunne rising, enuirones not lesse then sixty thousand paces: In the best and most fertile Regions bordring this flood, heretofore inhabited and Conquered those Valiant troupes of *Jewes*, which in their times Conquered the Countrey, and passed this Riuer, being in number more then sixe hundred thousand.

This *Jordan* swell's and increaseth

in the Summer, and ouer-flowes the Neighbouring fieldes like the *Nyle*; couering a great part of the ground, and then fals into another Riuer by *Acra*, disgorging themselues together into the Sea. There are many other Torrents which haue their Originall and course towards *Gaza*, and *Azota*; which haue their serpentine courses through all the whole Province.

The force, strength, and assurance of this Region, consists in places of hard accessse and euill to come to, and are so naturally strong, for all the Country is inuironed with Mountaines, Rockes, and Precipices cut straight downe as it were by the plomet. In other parts, it is inclosed with Riuer, Concurrents, where of the Vallies and the Plaines is fortified with great Ditches and Trenches. On the otherside, the wayes are so narrow and troublesome by turnings and windings, too and agayne, that with great difficulty those that Trauayle by Land, come to the
great

great City. They say also they were wont in former times to drawe vp mettals from the Mountaines of the bordering *Arabia*. But since the time that the *Persians* had domination, this Quest of mettals was left off; the charge being more then the gayne, and the labour vnprofitable; yet they say this excuse was inuented by the Inhabitants of those places, to the end that those Earthes should not bee swallowed vp in the hollownesse of the Mines, so that the Earth beeing open, passage could not bee giuen to Strangers in those straites.

And so much for these things, Brother *Philocrates*, I haue discovered vnto thee. Now I will declare that which concernes the Law, and his Interpretation, and first Translation.

What



What the Translators of
the Holy Law were.

THose which were chosen were very honest and vertuous men, excellent in all Knowledge, descended of Noble Parentage: and not onely vnderstanding in their owne *Iudaicke* Learning, but also passing well seene and exercised in the *Greeke* Letters; for they were reserued men and alwayes ready to be employed as Embassadours vpon occasion: For which they were, as it were, purpose-ly bred, and so proper, and able to Iudge of those things and courtes as the case required: And were those that Constructed the Publicke Aduertisements, and gaue Answeres with great sufficiency touching all difficulties concerning their owne Law: and had maruailous promptitude, both
for

for Orationing and giuing Iudgment: They were men cleerely voyd of all barbarous Incivility, but of good and sweete Condition, and complexioned as it were to follow their proper manner of Liuing and Estate in a Mediocrity and most prayseable Modesty: still struiuing aboue all things to excell all others in Wisedome and good Knowledges, and in these endeauours consisted all their Study, esteeming no other search more then how to excell one the other in accessible graciousnesse, and sweetnesse of hearing and answering: so that euery one of them were esteemed of in their *Tribe*, as men worthy to haue Preheminance and Principality for the Vertue that was in them.

And it is worthy the noting in what Honour they held *Elexar*, and in what Respect hee held them: For besides that hee Writt to the King concerning his care of their conuenient returne, hee recommended and that with a louing and great desire, and with a great affection these reue-

rent

rent Persons to *Andrea* ; desiring by many proposes and requests, how we should with our Credits and Grace with the King , make them all fayre way.

To which we made answer , that as these things were matters of our espcciall charge , so wee would bee answerably carefull to discharge our selues , with all due care, so that we desired he would not too much trouble himselfe therewith ; for that they should therein bee absolutely free. I assure you (sayd he) I am therein somewhat , and not a little troubled , and not without iust cause. For I know the King , a Prince so diligent , a Louer of vertuous and worthy Persons , and how industriously he seekes them ; that there is no place free from his desires, when he heares where such are , that excell , or are noted for Knowledge or Prudence : And I haue beene aduertised , that he vseth to say that which is most true, that in such manner of men dwels & consists the force and defence of his
G King.

Kingdome : and in especiall when hee hath neere about his person , good store of iust and prudent men, which haue prouident Councell to giue him, least all may fall. Which I perceiue well by those he hath pleased to send hether.

And we professe in modest earnest, that wee send not these persons vnto him , to ayde him in such his affaires of his Republicke ; but for a generall profit and an Vniuersall good of all his people , in which regard nothing ought to be refused , or what we will not indure. For although the forme of well liuing , consists in the obseruation and accomplishment of the precepts and Commandments : Neuerthelesse it is better learn'd and taught by the Knowledge and experience of the things themselues , then in the simplicity of the Words. By this speech and such like , wee came to know what great affection *Eleazer* did beare to these Persons.

OF



Of the Answeres made
by ELIAZER, vpon cer-
tayne poynts of the Law of
MOSES.

IT behoueth also we touch briefly
the Answeres *Eleazer* made vs,
being asked by vs: For knowing
the *Iewes* make great curiosity &
esteeme of the obseruances and diffe-
rence that they put vpon their meates
and drinke, according with their
Law; and of certayne Beasts they e-
steeme vncleane and infected: Wee
questioned saying, since all things are
of one and the same Creation, and
receiues one selfe-same substance;
wherefore it is that some are reiected
as infectious, as well to eate as to
handle; so that it seemes the Law
intreateth more proluxiely then pro-
perly.

Eleazer then answered, you know not (sayd he) what vertue and propriety, custome hath in regard of well-living, and what mutations and changes she brings in humane things: See we not that those who conuerse with the Euill, let themselves run into a course of corruption in manners, whereby they become Wretched all their liues after: In the contrary, those that custome and acost themselves with men Wise and Prudent, although they are yet ignorant, change from good to better, and become happy and fortunate. The which our Law-maker considering, resolving his ends to Piety and Iustice, hath not onely taught vs all wee ought to do by Words ; but shewed vs all by Examples, and forbidding vs to do Euill, putting before our Eyes the causes wherefore G o d hath created euery thing.

First, he hath taught that G o d is One and All, by the Power of whom are Governed, and consisteth in all things ; and that He is present in
all

all places ; and without Whom , Nothing can remayne in its being , be it neuer so little ; and that Nothing can be hidden from Him , whatsoeuer men do vpon Earth neuer so secretly , euen what men do and thinke with themselves , or what they plod and contract with another , all is to Him notorious and Naked before his Eies . For He sees the things to come , as if they were present : Moreouer , He with his gracious Goodnesse teacheth that when any one intends to Worke Euill , that he may assure himselfe it cannot be hidden , and pretends by all the Law , no other thing then to shew the power and strength of our good God .

Being then heedfull of the beginning of these things , he sheweth that other people who haue opinion that there are many Gods , are themselves more powerfull then the Gods they by folly adore . For they affirme foolishly that the Images and likenesses they frame of stone , or of Wood , are the representances and formes of

those who haue brought something profitable by their inuentions, to the common vse of their liuing; and those they Worship, prostrating themselues vpon their knees before them. But they are out of their right sences, and indeede out of themselues! and if one demaund of them what is their inuentions: they alleadge something produc'd from Nature, as a thing produc'd, Created, and Compos'd by the fore-sayd Inuentors, although such neuer thereto put their hands, in which they sufficiently prooue their blind Wils and Beastiality. For it is well knowne, that if there be question of any good inuention, that there may be found at this day persons more Learned, more subtile, and more prompt to inuent any good thing, then those haue done, who haue bin in these times long since past: yet they are not therefore adored as Gods, although the Sage *Greekes* esteemed such Inuentors worthy of Honour. What should I say of the *Egyptians* and of their Neighbours which

which are heerein more madd then the others who haue brought in diuine worship to brute beasts, others vnto Reptiles : which out, as it were, of common reason and all vnderstanding, making Sacrifices to the liuing and dead, immolating to them Victimes? whereby the Wise and Prudent Law-maker being instituted of God, in the knowledge of all things hath compar'd and fortified vs as it were with a Trench and Palisado, and with inexpugnable Endowments, hath enuironed vs with a Wall of Iron, to the end that beeing innocent in the Soule, and pure in the Body, wee should not mingle our selues in what fashion soeuer with other Nations, and that reiecting all follies and vaine opinions, we should adore one onely GOD, which hath power ouer and vpon all Creatures.

For this the Priests of the *Aegyptians*, Princes of the People (although they fayle in many things) name vs men of GOD, and agree with vs in many things : because o-

ther People hath not this Religion to Adore one onely God, according to the Truth as wee doe: For those giue themselves ouer to Gurmardings and Drunkennesse, building vp shadowes, amusing themselves with no other things but pleasures and belly-cheere. Of which there is no one of vs hath so much as thought but all the course of our liues is imployed to the onely knowledge of Vertue and Diuine power, to the end wee fall not into Sinne, and bee not polluted by the conuersation of such people in any manner what euer.

Hee hath also defended and armed vs on all sides with Purity and Honesty, not onely in our Drinke and Meate, but also in what wee handle, touch, see, and heare; for hee hath reduced and brought all things before our naturall reason, euen so as all things haue their being from one Power: so as with a most profound vnderstanding, hee hath ordayned the things which wee ought to vse, and
also

also those we ought to abstaine from. I will alleage you one or two for example: to the end that if you take heed to the words and plaine speech, you cannot thinke that *Moses* hath not taken such paines to ordaine his Lawes, because of Rats, Weasels, and such things.

For it is necessary you vnderstand, that hee hath very well and wisely ordayned all things to the Honesty of liuing, hauing regard to Purity and Cleanlinesse, and to the correction and amendment of manners. And as for Birds, and flying Fowles, hee hath permitted vs to eate ordinarily of such as are tame and are different from the others in purity and cleanness, and that liue vpon Graine and Seeds: as are Pigeons, Turtels, Peacocks, Partridge, Geese, and such like. And those hee hath forbidden vs to eate, they are wilde, rauenous; liuing vpon flesh and Carion, of proud natures, inclin'd to raine, and prey, and such as by force set vpon others, and seeke not their liuing but
to

to the damage, hurt, and iniury of the other Poultry which are gentle and tame ; but those fierce ones not onely assayle those of their kinde , but also seaze vpon Lambes , Kiddy, and euen vpon men yet liuing, or halfe dead.

Our Law-maker therefore noting this by way of Similitude, and by a certaine way of Translation taken from the Nature of such Fowles, hath pronounc't them vncleane and infectious ; willing to reduce and bring all things to the consideration of Purity and Cleanelinesse of the Soule ; to the end that euery one being admonished by ordinary and household examples , may vnderstand how it becometh to vse Equity and Iustice, and that it is not granted to man be he neuer so strong, powerfull, proud, bold, and audacious soeuer, to rauish by force that of anothers, nor doe iniury to any person, but that is conuenient ; hee orders the course of his life to the imitation of the Fowle which I haue spoken of, who liue by Graine, leading a gentle and peaceable life : And
that

that it is not lawfull to vex and trouble any person of our kinde, nor rampe away his goods by force, as doth those Beasts hee hath prohibited to eat; and not to vse force in whatsoeuer cause which is shewed by the Nature of Beasts that are not wholly deprivied of Sence : You vnderstand then the cause for which he hath forbidden vs the vse of the sayd things, that is to say, by reason of the Inclination and Nature of euery Beast.

You may therefore now well conceiue how our Law-giuer *Moses* hath beene carefull in all things to correct our Manners, and establish them by the things to which wee are accustomed, and there to regard the Nature of brute beasts : for where hee hath licensed vs eating the flesh of foure-footed beasts, who haue two and the hooves clouen : is the signe and signification that wee ought to part our operations into right and bountie by this compartiment and signe hee enioyneth vs to bee inuentive

to Iustice. For the which cause wee are seperated from other Nations : to the end wee bee not polluted with Sin by their frequentation and company. For many people of the *Gentiles* are sullied with Impiety by mixture of one with another, and not onely suffer the Prouinces and Cities to bee spotted, infected, and dishonoured with the sin against Nature, but are fouly stained with the vncleane blood of Child-bearing Women, hauing no feeling or shame to comit Incest with their owne Daughters, from which things wee are wholly seperated.

Moreouer, where hee hath noted to vs the signe of this Diuision, hee hath also aduertised vs to bee heedfull by the same Character, being in the selfe-same subiect; for in all places where it is printed by their tract, it giues vs mention of this Diuision and still admonishment to the afore-sayd. He hath adioyned that they should be such as chew the Cud : By which he manifestly admonisheth vs to haue
this

this rumination in memory & course of our Actions : for what signifieth this chewing of the Cud, but that we ought still to haue in our mindes a continuall recordation of our liues and acts, and so by a frequent meditation the duty to which wee are bound, and that wee ought to doe. For euen as the life of the Body is intertayned in still Cogitating; so is our Spirit nourished in reducing to memory her functions. And for this cause, he sayth in the Scripture, *Haue GOD still in thy Memory and Thought, which hath made in thee such great and admirable things.* If this thou truely considerest, thou shalt finde it great and admirable indeed.

For first, thou shalt behold the Architecture of the Body, the distribution, and transfusion of the Elements, the Conexion and tying of all the Members; a thing truely worthy of admiration: But it wilbe more admirable, if thou takest regard to the composition of the sense, which

is

is giuen to euery member: If thou weighest the actions of the Vnderstanding; if thou considerest the Inuisible moouings, and how in euery of them there shines a vigour, and acuity of Spirit, from whence is proceeded the inuention of Artes, euen almost innumerable.

Wherefore not without cause, *Moses* commaundeth vs to haue in continuall consideration, that all things haue beene establisht and related exemplary by the **D I V I N E** Power and Prouidence; for so hath he finished and contermined euery thing; according with its time and place: Recalling alwayes into the memory the consideration of **G O D** the Lord Ruler and Creator of the whole Vniuerse.

And if wee will begin with that which concernes Eating and Drinking; hath hee not well and prudently commaunded that we should giue prayes and thanks to **G O D** when we sit at Table? In which hee hath not permitted vs to deuise or Discourse

course of any thing in the world that should make vs forget or deface in our memories the power and prouidence of GOD.

Wherefore hee hath ordayned we draw vpon the Doores and Ports of our houses such Inscriptions as shall mooue vs to actions of thanks, still to renewe our memories: GOD and his goodnesse in our thoughts, shewing by a most euident signe, that all our Study ought alwayes to bring to the memory Equity and Sincerity, and that the thought ought alwayes to represent GOD before our eyes.

Also hee hath ordayned, that not onely when wee sit to the Table, but when wee rise, that wee prayse the Workes, and Deeds of GOD not onely with words, but also with a sober and reuerent countenance: reducing into the memory the perpetuall mouing of the Heauens, and that this alternatiue and successiue Nature is not onely Diuine, but also incomprehensible to Man; Thus to you is expounded

Order of
meates.

pounded the reason of the diuision, the remembrance thereof by Reminiscence, concerning the cleft of the hoofe, and in Beasts their chewing of the Gudde which you haue propounded: assuring you that there is nothing ordayned which is superfluous or improper for the vnderstanding of the Spirit, but by this figuratiue manner and vse, hee hath accommodated all things according to Verity.

Also the sayd Law-giuer by a like figure hath admonished vs from falling into Iniustice and sinne, by the hearing or too much relying vpon our Eloquence, Prattle and leasting, which wee may learne in the consideration of wilde Beasts: for the Weasels are of a filthy complexion: as also Rats, and such like Creatures, which he hath forbidden vs to handle or touch. For Rats they make all things foule, infectious, and hurtfull: and are not onely pernicious to eate, but wholly vnprofitable to man in all things. And Weasels are a kinde of vermine which are yet more foule,
more

more infectious, and the most filthy and vncleane of all those we can speak of. For they conceiue by the eares and bring forth their little ones by the throat, which is a thing abhominable in Men, when they heare any thing, receiuing by the hearing any accursed folly, to vtter & augment the same by their tongue and report, and to exaggrate the same by words odious and bitter. Whereof there comes many times cause of great inconuenience, and that which of it selfe is foule and filthy, they fill and multiply with more great wickednesse, and deprauation, by all the meanes they may.

Wherefore your King as we haue heard say, iustly makes the race of such men to be punished with Death. I thinke (sayd I then) that by such you meane the *Emphanists*: for the King punisheth those without cease or mercy, by Proces, by Torments and sufferings, euen to infamous death. They are the same (said *Eleazer*) for their idlenesse and negli-

Cakimni-
ators, false
reporters,
or Spies.
Some Co-
pies call
them *Em-*
phanists.

H

gence

gence brings nothing to Men but perdition and most dangerous ruine and destruction.

And likewise our Law commands to doe no wrong or damage to any person eyther by deed or word. See then how I aduertize you in briefe, and shew you that all our actions by the Law, are addressed to Iustice and Equity: and that our holy Scriptures aduoucheth not any thing that is euill befeeming, nor to bee done impertinently and with choller: But wee are commanded that in all our liues wee beare our selues towards all persons, both in all our operations, and negotiations iustly and graciously, neuer putting out of our memories GOD the great Dominator.

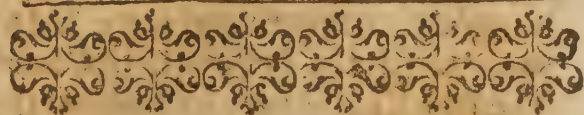
Now to whom could it seeme otherwise, but that *Eleazer* had well and pertinently spoken of those beastly Vermine, Reptiles, and such filth, and of other Creatures also; shewing thereby very properly, that all the Letter of the Law tended to no other end

end then to iustice, and to forme and well addresse the manners and wils of Men.

Further, he declared concerning the oblations of Calues, of Sheepe, and of Goares, making thereof a faire discourse: shewing that it was their custome to chuse such Beasts from the Folds, and from Heardes of household and tame breed, to make with them their Offerings to GOD: neuer offering Sacrifice with wild or harmfull beasts: because those which made such oblations, and them offered, should not conceiue any height of heart, or bee puffed vp with pride of minde, but instructed by the gentle and sufferable nature of the Victimes, and that they should make their profit from such examples, to become humble and gentle, and to alwayes haue in their sacrificing their spirits stretched to GOD the Creator of all things.

Hitherto *Philocrates*, I haue framed vnto you by Writing these memorable things, considering the desire you haue to learne and to know: the which I haue done, to the end that by this little you may vnderstand the Maiesty of the Law, the Causes and naturall considerations that in it are contayned, and now I will come againe from what wee are digressed.

Returne



Returne of the Ambassadors into *Alexandria*, with the Doctors of the *Iewes*; and how the King adored the Holy
L A VV leauen times with teares in his eyes.

E L E A Z E R then after the Sacrifices were accomplished, as was vsuall: Having chosen the Persons as is before specified, to send vnto the King; hee sent him also many fayre Presents, which indeede were very Magnificent. When therefore wee had taken leaue, and parted from him very amiable, with his salutation of Peace, and were returned into *Alexandria*, our arriuall was incontinently shewed to the King. And soone after *Andrea* and my Selfe entred into
H 3 the

the Kings Hall ; wee making most humble Reuerence, and presented to his Maiesty the Letters of *Eleazer*. Then the King as very ioyous that the successe of this Voyage had succeeded so well to him, hauing obtained the personages he so much wisht for, made the troupe of those were there about their petitions and suites, to auoide ; and commaunded that the Doctors *Jewes* should bee incontinently cald, sooner then they expected so to be : For the custome of the Countrey is, that when any Ambassadors arriue for any businesse they are sent about ; it is not permitted that they be presented to the King, if they are not Ambassadors from Kings, or or of Signiories and excellent Common-weales, without great difficulty to haue Audience, vntill thirty dayes after their Arriual, and sometime longer ; according as the King shall haue respect to the dignity and gr atnesse of those which sent them.

But the King hauing made auoydance
of

of those he esteemed not necessary to this Entertayment; remayned in the Hall, there walking vntill the Doctors were presented vnto him to do him their Reuerence.

Who being introduced did their duties in deliuering the Presents sent to the King from E L E A Z E R. Likewise they Presented him with diuers skins of *Parchment*, exceeding fine, smooth, and delicate, bound to one so the other, by a binding that was rare and excellent.

In these Skins was the D I V I N E L A V V of M O S E S in Letters of Gold, and in the H E B R E V V Language; a thing truely admirable to looke vpon.

As they presented them to the King sitting in his Estate: The King presently turned towards them, regarding them All, the one after the other; and then demaunded of them the Bookes of the L A V V: Then they displayed the Roules involved in these skins of Parchment or Vellame afore-sayd. Which the King

H 4

seriously

The deli-
uery of the
H ly LAVV
or Sacred
Bookes of
MOSES, in
Hebrew
characters
to King
PTOLOMY.

seriously beholding, remayned as one rauish'd a pritty space. Then after adored the HOLY LAVV by seauen times, saying these Words: *We giue you thanks, my Maisters, and much more him that hath sent them hither, and the High GOD aboue all, of whom these are the Sacred Words.*

Then the sayde Doctors, and all those who were assistant with the King, shewed great tokens of ioy, with plaudities; and there fell teares of Ioy from the Kings eyes; as wee see many times, that excessiue contentments will draw teares from the Eyes, especially in excellencies that are of spirituall condition and inclination.

Then the King commanded that the Skins and Bookes of the LAVV should be returned into their place: Which done, hee saluted them saying: Reason will, graue Sirs, that first I do you Honour and Reuerence, because I haue made you to come hither, of which I giue you my hand,

to

to the ende, I assure you, that this very day shalbe to me the Day; that all the dayes of my life I will hold great and memorable; and shalbee Celebrated euery yeare with feasting; because you not only come to see me; but in like sort it hapned, I ob-
 rayned a Sea-fight agaynst *Antigonus*. Wherefore wee will, that this very day you reioyce your selues in Feasting with vs.

Incontinently hee commanded the Princes should be inuited: Amongst whom he did me the Honor to make me sit. Moreover, he caused to be put forth in full-shew, all the rich inooueables, wherewith the Pallace Royall was, in great Feasts vsed to be decked: In like sort, hee commaunded they should make ready Lodgings very neare to the Castle, in the most sumptuous manner they could: And in like sort the King ordayned, that the Feasts should bee readied in most Opulent and Magnificent manner, could be possible. And then the King commaunded *Nicanor*
 his

his Chiefe Physitian to bid *Dorothea* Controuler of the House, (as from the Will and Commaund of his Majesty,) that he should, and that with all dilligence, deliuer all things necessary for euery one of the Doctors, as well for their vse, as for the adornment of their Lodgings, and that without fayling, as from the ordinance and commaund of the King, which incontinently was accomplished with great celerity by many hands: As wee see is conformable in great Citties, when they prepare to make great Feasts and publicke Banqueting, when there is chosen Comissaries which are ordayned to furnish euery one of that is in his charge and office: The establishments of the King who assisted in care, euen him-
 Nature of selfe, and his people in Truth, were
 good Of- not troublesome people, grumlers at
 ficers and their paynes taking, or vnwilling to
 Subjects, their Commaunders; for they furnished with all freenesse and Ioyfalsesse and with Honour, all they saw requisite and necessary, executing the
 com.

commaunds of the King with pleasant and ioyfull countenances ; so was the King fully serued , and freely Obayed in this , and diuers other Respects.

For *Dorothea* was very liberall and Magnificent; and very carefull in his charge and Office, which was chiefly to haue in regard the Furnish for these graue and Reuerent persons, not vsing things formerly adopted to such vses, but choyse and fresh stufes, sparing nothing was in his power.

He assigned to euery one of them his Couch of Ease, besides his Bed, with sayre Ornaments, as the King had Commaunded. Moreouer, the King would that the halfe of them should be so placed and seated at the Table, that they might bee face to face agaynst him, and the others here and there from his Seate Royall; Forgetting nothing might any wayes do them honour, or might serue and accommodate their very thoughts.

After the seates of the Table were well

well and magnificently placed and prepared for every one ; the Kings commaund to *Dorothea* was, that all those that came from *Iudea*, should haue Victuals distributed , and such as they desired , according to the fashion of their Countrey , and ordinance of their Law ; Neuerthelesse, that they should be furnished therein abundantly ; as also for their Oblations, Vowes , and Sacrifices , according to the custome of their Nation.

After all these Ceremonies , the King prayed one of them , named *E-leazer*, the most aged of all those came with vs , to make the Prayers. Who as he was very Venerable , being then risen from his Seate , began in this manner.

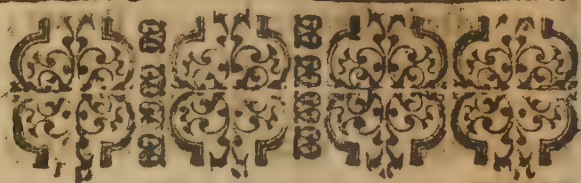
G O D Almighty fill thee, O King, with all goodnesse , and giue grace to thy Wife , and to thy Children , and that thy plenty may bee Permanent, without alteration or charge , all the course of thy Life and theirs.

Hardly

Hardly had he ended this Prayer; but there rose a bruite and exclamation of ioy, with a pleasant murmur and plaudite, that lasted a pritty while.

Thus all things being disposed and prepared to iouissance, all the Company betooke themselves to make great cheare, and those who attended vppon the Table, were very ready and dilligent to their Offices, as the Controuler had ordayned them: Amongst those who serued at the Table, were the Children of the King, Custom of
and all the most greatest Peeres and agype was
Lords. lo.

A N.



Answers of the Doctor
Jewes to the Questions, pro-
 pounded by King P r o l o -
 MEVS PHILADEL-
 PHVS.

WHen the time came, and
 occasion presented it selfe
 for Discourse, the King
 by certaine pauses, began
 to aske them by order, and as they
 were plac'd at the Table; according
 to the age of euery one: to him there-
 fore that was set most highest, hee
 made to him this Question.

*How he should maintaine his King-
 dome whole and safe vnto the end?*

After the Doctor had a little stu-
 died, he answered, you shall
 great

great King dispose the estate of your Kingdome very well and wisely, if in all, and by all, you giue your selfe to be an Imitator of the sweetnesse and Debonarity of GOD: vsing Patience and Sufferance, raysing to Honour those which are Worthy, and bringing the high and ambitious proud spirits to repentance and knowledge of themselues, by shewing them Humanity, Affability, and fairenesse of accesse. To the other.

*How he might bring all things
to good end iustly?*

IF in all things (answered he great King) you haue your eyes and thoughts bent vpon your actions, taking heed to your selfe: you shall doe nothing which shall not be well done; and if you consider that the Sense and Reason proceeds from God, of whom wee ought alwayes to haue the feare before our eyes, and before all our operations, for that is the meanes neuer to goe astray. To the other. *How*

How he should haue friends agreeable to himselfe?

IF they know (Great King) that you thinke not of any other thing then that is good and profitable; and for the vtility of the People: and that you doe so, considering that the wealth that GOD giues to humane kind: hee giuing according to the want of the Body, sustinance, to sustayne the life, health of body, and other goodnesse. To the other.

How hee should purchase good reputation in expedition of affaires both in doing Iustice, and punishing offenders?

IF you shew your selfe reasonable and equitable to the right of euery one, and if you execute nothing against Malefactors from your absolute power and by affection, you may get knowledge; if you take into your remembrance the prouidence and

and disposition of GOD, which granteth the requests and wishes of those are worthy : and to the Malefactors and vicious, he shewes that to them is hurtfull, eyther by worke and expence ; or by terrours and dreames ; also hee chastiseth not the sinnes of men according as they haue deserued , ner according to his great power , but seekes their amendment sweetely vsing all gentle meanes. To the other.

What hee should doe to bee invincible in Warre?

IF you put not your trust in the force of Armes , or in your Puissance , but that you call vpon GOD incessantly for his aide, to that is your Iust businesse, and hee will adresse and conduct you with Counsell and designes. To the other.

I

By

By what meanes he may make himselfe terrible to his Enemies ?

IF you bee provided of good Armes, and of a strong Army, and of all furniture of warlike Engines ; neuerthelesse that you take heed that for a time all this your preparation bee as it were throwne behind you, and neglected, as if you esteemed it not ; for before GOD disbands the Terrour of his power, hee giues a certaine truce, and then hee comes withall his prouision to put the vnderstanding of men in amazement, feare and dread. To the other.

What thing may be to him most profitable and best in this life ?

THat is Great King, to haue in perfect Knowledge that God is the Dominator Soueraigne of all men : for wee haue not the power of our selues to addresse our Counsels to all worthy

worthy workes, but it is G O D that ruleth ouer all things, that leadeth and conducteth to perfection the Actions of all humane assayres. To the other.

By what meanes hee might saue his goods without losse of any thing, and so to leaue them in the same estate vnto his Children?

If incessantly you pray to G O D, (great King) that he will giue you good aduice, and good vnderstanding in that you are continually Negotiating; and that you commaund your Children that they boast not themselves, or grow proud eyther in Riches or Honour, but that they acknowledge and perswade themselves that G O D hath enlarged all that they haue, and inioy by his free benignity and liberality; and that for their part, they possesse nothing which proceedeth from themselves. To the other.

By what meanes Hee might beare patiently good and euill Fortune.

IF you consider in your selfe (great King) that all humane people are Created of G o d, vnder this Condition, to bee afflicted with great mis-fortunes in the beginning, and then after to come agayne into prosperity, and to haue well and ill alternatiuely. For there is no man in this World that is not subiect to such alteration, or that can auoyde it. But it is requisite he pray vnto G o d that hee will bee pleased out of his free goodnesse to reduce all your Estate into Tranquillity.

The King then approouing this reason, sayd, that they all had well and pertinently answered. But after (sayd he) I haue asked one demaund yet behind, I will leaue questioning, because we may returne to our reioycing, passing the rest of this day in merriment; and sixedayes hence wee will Learne that for the present wee
int'r-

intermit. And so he put forth this Question, to the other.

What is the end of Magnanimity?

IT is to be content, when there happens perilous accidents, after one hath provided by good Counsell to come to the end of his affayres: For God giueth good successe to Negotiations, that are conducted by good and profitable Counsell.

To this answer, was made acclamations and applauses of prayse, by all the Assistants. And the King turning himselfe towards the Philosophers which were there, in good number.

I am (sayde hee) of opinion, that these Men are excellently ornished in Vertue, and that they haue great experience in all thing, beeing they haue so promptly and pertinently, at the suddayne answered to such high Questions, still founding their speeches alwayes in God.

I 3

Then

Then a Phylosopher named *Athen-
demus Eretrienfis* answered the King
in this manner: Truely Sir, consider-
ing that man is a Diuine work, which
one may know by the Fabricke of the
whole World; it is a thing well-be-
seeming and reasonably fitting, that
we begin with God; and found in
him all the efficacy and elegancy of
our Discourse. And the King approou-
ing his speech, all the Company be-
tooke them to make cheare and to
iollifance; and so the Feast lasted till
Night, in great pleasure and redrea-
tion.

Vppon the morrow, the Tables
were disposed in the same order, and
the Banquet continued. And when
the occasion came to make interroga-
tions as praetented. The King began
to adresse his Countenance to those
were in the ranke of answering next
to those were in the former day que-
stioned, beginning at the eleauenth, af-
ter the ten preceedend.

What

*What is the meanes to well Rule
or Gouverne a King-
dome?*

THat is first to wel rule ones selfe,
and not suffer himselfe to be trans-
ported with pride and ouer-weaning,
through the affluence of much ha-
uing, and Worldly honours; and not
to desire any cruell thing, or agaynst
due, by a lofty fierceneffe. Which
if you consider of well (great King)
and ponder well in your minde, esteem-
ing all things as they iustly are. You
shall reckon all that you possesse, as it
were nothing. Thinke also that God
is full of all goodnesse, and hath no
neede of any thing; which cogitation
you ought to fixe in your minde and
Spirit; as firmly as the humane spi-
rit can contayne; and not too coue-
tously with the ouer-flowing abun-
dance of Worldly greatnesse and ri-
ches, to thinke thereby the better
to Reigne. To the other.

How hee ought to chuse the best things ?

IF you haue alwaies regard to that is iust and equitable ; and if you censure things vniustly and wicked to be put priuation of Life ; for God hath ordayned great and abundant goodnesse to iust men. To the other.

How I may auoide the vnrest, that many times comes to vs by dreaming.

YOU aske me, Great King, a most difficult Question, for one can giue no order to things that trouble the Vnderstanding by troublesome Dreames. For we are sometimes led by our sensuality fore-comining, from
eyther

eyther which hath beene, or from the objects presenting themselves to our view. Whereby wee many times think dreaming, we are sayling vpon the Sea, or wee are passing ouer Riuer, sometimes we are in earnest businesse, then that wee flye with Wings, moouing from place to place, and such like things that are euen ridiculous to waking trueths. Moreouer, things to which we haue great Appetite and desire, troubles our Fantasies by dreames.

Wherefore (great King) I am of opinion that with all your power, and that all you say and doe, let still all your intention bee addressed to Piety and Holinesse; to the end that perseuering in that manner, you sha'l bee inuincible and fortified on all parts with Vertue; and shall shewe your selfe inuincible against all Voluptibilities. And on the other part, that you take not by force from another, that to him iustly belongs; because the things of which we most intreate and most busie our selues in waking,
commonly

commonly appeare fantastically vnto vs againe in our dreames, led into our fantasies by our affections wee had to them: but when you conduce all your affections, operations and affaires to the Butt and White of Vertue and to honest ends, then sleeping and wakeing you shall be at rest. To the other.

By what means he should doe nothing vnderently

In all things you consider that which appertaines to your Estate, and that which is in your power: yet to the end there escapes not from you any vnworthy thing or unfitting to your high degree, neyther in deed or word. Also you must consider, that all your Subjects still speake of you, iudging all your acts, and censuring your courses. Further, consider how you are exposed to flatterers, that deuine vpon your very thoughts by the diuersity of your carriage and countenance, by which they

they will bee shaping out their owne ends: but in this great King, you should know well how to direct your selfe: not subiecting your selfe to any person that may charme you with his Syren flattery, or disguise the truth by dissimulation; for God hath endowd you with great Ciuility in your behaviour accompanied with grauity and readinesse.

The King then applauded the answer with great ioy, and gaue leave to all thep Company to goe to their rest: yet preparing them all to their meeting at the Feast the day following which was ordered as the former; they being met and as before the time presenting it selfe for discouise: the King made this Question to the first of those that yet had not spoken.

What is the most difficult thing

to a King?

That is, to command himselfe, and not to suffer himselfe to be gained with Appetites and euill affection.

fections. For all Humanes haue a certaine naturall inclination whereto they many times aptly suffer themselves to bee led, as their concupiscences will guide them, some to Banquets and drunkenesse, other to pastimes and voluptuousnesse, where the greatest part of the Multitude suffer themselves to tumble: But Kings that should haue their thoughts more high, for they are solicited by the greatnesse of glory and honours to settle their actions to conquests, and to subiect vnder their obeytance Peoples and Nations. Neuerthelesse this is greatly praysable to hold a measure in all things, and to conserue carefully that which G O D hath and shall giue you, and not so much as to wish for that which is out of reason, or vnworthy of the high glory of your place. To the other.

What

*What is the meanes to carry no en-
uy to any person?*

IF before all things you consider in your selfe and memory, that riches, honours, and greatnesse are gifts of GOD to Kings, of whom no person hath true right to command. Wherefore if any would make himselfe participant of this glorious prerogative, he will neuer obtaine his end, for it is a gift of GOD. To the other.

*What is that he ought to doe to
meprize his enemies?*

IF you become gracious and fauorable towards all persons exercising Liberality without respect of Amity to any body. Likewise In that you receiue from others not to shew your selfe vnthankfull to the seruices and good-turnes you haue receiued from them, for that is a signe of the grace of GOD. To the other.

How

*How hee might continue in
Glory and Honour?*

IF you be towards others and aboue
all excellent in Liberality, and mag-
nificent in good deeds, accompa-
ning the same with a good grace, ne-
uer will glory and honour abandon
you: and it behoueth you still to pray
to GOD that such vertues may per-
petually assist you. To the other.

*To what Persons he should
doe honour?*

THey esteeme commonly (Great
King) that we ought to doe ho-
nour to those that we especially loue:
but for my part I am of opinion, that
one ought to doe all the honour that
one can to the enuious, and to be to-
wards them gracious and beneficiall
with all our power: to the end that
by such meanes they may be induced
and drawne to doe that which is
good, beneficiall, and profitable; in
which

which wee must implore the ayde of
G O D , who in inspireth the vnder-
standing : to the end that hee may ac-
complish in vs this perfection. To
the other.

What persons he ought to gratifie?

FAther and Mother. (Great King)
before all persons. For G O D
hath establish'd a great Commande-
ment to the duty wee owe to our Fa-
ther and Mother: giuing therein but
a second place to friends, the which
hee hath named semblable in spirit.
Further I esteeme it (Great King)
no small happinesse that you prouoke
all the world to loue you. To the
other.

*What thing is more worthy
then Beauty?*

THat is Piety, for she her selfe is
Excellent Beauty aboue all the o-
thers, and her puissance consisteth in
Charity the which is a gift of
G O D,

G O D, which you haue, and with her you shall possesse all good and all vertues. To the other.

*By what meanes one may reconer
greatnesse and glory lost?*

BEing (Great King) that if you bee full of Clemency, Debonarity, and gracious to all the world, (which are things drawing and attracting the loue of the people,) it is hard if you loose your greatnesse. Of the other part great preparations for Armes promiseth a great assurance, but those who fall into such accidents, it is needfull then they abstaine from the things that made them fall into such inconuenience: and thence forward they acquire friends, by giuing themselues to exercising equity, and bearing themselues iustly: for good workes are gifts of G O D. To the other.

How

*How hee should liue without
sorrow?*

IF you offend no body, and that you ayde euery one, doing Iustice to all the world. For from so doing one gathereth such pleasant fruites as they shall liue alwayes pleasantly. Neuerthelesse wee ought to craue of GOD that the accidents which comes against our hope, bring vs not damage, as death, sicknesses, and such like inconueniences: the which can doe you no damage, if that you bee full of Piety. To the other.

*What is the thing of the World
worthy of the most great
Glory?*

THat is, to serue GOD: not by Sacrifices, neyther by oblations so much, but by purity and sincerity of Spirit: and to conforme himselfe to the will of a simple and liuely faith. Which if you doe (Great King) you
K will

will imprint firmly in your heart, that all you haue done, and shall doe hereafter, shall be euident and discovered to all the World.

After these things the King with a high voyce, saluted them all, attributing to them great praise, and so did also the assistants: especially the Philosophers which were there present: and not without cause, for these Personages were excellent in deeds, and in words, putting alwayes the foundations of their Answers and Opinions in GOD. This done, the King began to reioyce in this Feast and Banquet merrily.

The day following, the Tables were couered in the same manner as before, and all the Lords aforesayd being set to the Table, the King taking his opportunity of Deuising, began to to interrogate those who followed the others in the precedent day of answering; and made this Question.

I would

*I would know if Prudence
may be taught?*

PRudence is a certaine decoration
and ornament to the Soule, flow-
ing from the puissance Diuine, ha-
uing propriety to receiue good
things and to repulse the contrary.
To the other.

*Which is the thing is most profi-
table to the health of
the Soule?*

THat is Prudence, which no person
can acquire or obtayne vnlesse
GOD prepares his vnderstanding to
receiue it. To the other.

*By what meanes may one sufficient-
ly and enough yeeld thanks
to their Father and
Mother?*

IF you giue them no cause of grieve
in the world, although there is
K 2 scarce

scarce any person to bee found which can so gouerne themselues, excepting **G O D**, Prince of all light, doe illuminate his vnderstanding to all the actions of Vertue. To the other.

*How he might be made couetous
to heare many things?*

IF you consider (Great King) how much it is to you gainefull and profitable, to know euery thing Created: for by that meanes accomodating and comparing that which you haue vnderstood to the quality of the times present, you shall haue the choice and election of that which to you shalbe most agreeable and conueniable, in which you ought alwayes to pray vnto **G O D**, that hee wilbe your succourer; for from him proceeds all the accomplishment of good workes. To the other.

*What he should doe, not to trans-
gresse the Lawes?*

IF you know that **G O D** hath inspired the vnderstanding of those who
hath

hath established the Lawes, for the
gouernment and addresse of the life
of vs humanes : you shall well follow
the Lawes. To the other.

*What profit may arise to him
by Parentage?*

Great King, if wee will weigh
the accidents which happen, we
shall finde, that when our Parents
fall into any aduersity, that wee re-
ceiue our part thereof, and are op-
pressed and also griued with the
greatnesse of their sorrow. And if
there come also any prosperity and
happy fortune wee are glad, finde
content, and pleasure, in which wee
reioyce. And in verity, if the Pa-
rents are so well aduised that they
can transpose and so intreate their af-
fares amiably together, and that all
things betweene them be so well lin-
ked together by astrictiō of firme
Amity: one neede not desire a life
more happy, and from the same
there remaineth no other or further
K 3 blessing

bleſſing but onely to pray vnto GOD
that hee will giue proſperity vnto all
things. To the other.

*How he might be free from
all feare?*

IF your conſcience be free from all
knowings of former euill dealings,
putting alwayes GOD before your
eyes, for your guide and addreſſe of
all your counſels to happy and good
iſſue. To the other.

*How he ſhould be readily provided
with right Reason and Senſe
at all times?*

IF you ſeriously bethinke you how
to the importunate accidents of
this humane life all the world is ex-
poſed, putting often before your eyes
the admirable changes that GOD
hath ſent to men. How ſome are ad-
vanced vnto riches and honours, o-
thers fettered with calamities and
ſtrucke downe into extreame igno-
miny. To the other.

What

What meanes hee should hold and follow, not to be vanquished by idlenesse, or by voluptuousnes.

THe same to you (Great King) is ease that haue the Regiment of a great Kingdom; and by consequent, to the management of great affayres. So that by doing according to your estate, it is impossible that you shall haue the leasure to settle seriously your fantasie vpon other things, then to your affaires, which will neyther promit nor permit any repose. For it is conuenient therefore, you be alwayes carefull of your charge, and to pray vnto GOD, that hee will giue you the grace to omit nothing of that which concernes your function. To the other.

By what signes he may know those that would deceiue him?

IF you take heede in your selfe, what liberty euery one vseth in
K 4 you

If your behalfe : if hee hath alwayes so done , and if hee continueth the same fashion still , so to court you according to his will : Or if hee holds the same meanes in giuing you Counsell as a custome , and if his conuersation and manner of life is the same as before : And if hee hath forgot nothing of that which loue and obseruance that hee owes you doth require. Briefly , if his affections and other fashions of doing are changed. GOD instruct your vnderstanding to fore-see the surplus.

Then the King gaue prayse to all, naming euery one by his name, where-with all the assistants reioyced. The next day when the King espied his opportunity in the Feast, he began to Question the others in this same manner.

What is the most greatest negligence of the World.

That is not to hold an account of his Children ; and not to take care for

for their instruction , to institute them in Vertue and good manners & behauour. For pray we not ordinarily to G O D & not for our selues, but also desire him that it will please him to addresse our Children in all goodnesse, and to impart to them Doctrine, and Wisedome ; the which proceeds from the grace of G O D also. To the other.

*How he should come to be a
lover of his Country?*

IF you perswade your selfe, that it is a happy thing to liue and dye in your House, and that peregrinations brings nothing but folly to the poore, and dishonour to the Rich; for most people are of opinion that they haue beene chased out of their Countries for some misdeed, debt, or forfeit. But to you (great King) you shall haue easily that which you demand in doing well, (as you do) to all the World, for G O D will giue you a good share in all your good affaires

faïres and actions. To the other,

*What one ought to doe, to liue
agrecingly with his
Wife.*

ALthough that some race of Wo-
men are deficile and trouble-
some, and that opinion of them-
selues grow obstinate in their affecti-
ons : Moreouer frayle, by reason of
the imbecillity of the Sexe, and sub-
iect to commit some faultes ; yet ne-
uerthelesse it behooueth to temporize
with them, and to vse them for our
health and commodity, contesting not
with them, nor contradicting them
with the Spirit of frowardnesse ; for
it is necessary to addresse ones life to
a certayne Butt or End, as the Go-
uernours and Pylots of Ships doe by
observing Land-markes, all which
things are conducted by the order
and Providence of our great G O. D.
To the other.

What

*What meanes he should, not
to be deceived?*

IF you do all things by reason, you will not suffer your selfe to be perswaded by the reports of detractors ; but (as you are indowed with a very good spirit) put a difference betwixt the deedes and sayings of euery one: By the meanes whereof you shall, so doing, that you shalbee out of the danger of being circumuented, accomplishing your desires in your designs : the which you shall proiect by assured iudgement ; neuerthelesse you must resolute and thinke that the intelligence of such businesse, and the effect and execution of them, is the worke of the Diuine puissance. To the other.

*What he should do, not to be
Cholericke at all.*

Great King, if you consider that
Hence of whom Dependeth the
Life

Life of many, is the cause of the Death of abundance of folkes; when he executeth his Will with fury and choller, and it is a thing accursed to extinguish the life of many by ambition of domination: But when the subiects conforme themselues to the will of the Prince, humbly yeelding and obaying: What reason hath hee then to vex himselve, and to enter into Choller? Moreouer hee must thinke that GOD who guideth and Gouverneth the Vniuersall world, is not any way subiect vnto Wrath, nor heated with Choller; of whom a Prince ought to follow the benigne and sweete goodnesse. To the other.

*What thing is that which may well
be fore-seene by good
Counsell?*

THat is to Administer well all things, by the Rule and Discourse
of

of Reason; and to conduct them to a certayne end and designe pretended; and to reiect all that, which is Vnprofitable, and contrary to right and reason; in such manner that discouering the Spirit by euery thing, wee come to the head of our affayres, by good Counsell: But GOD by his Vertue makes all counsell assured and firme; and yours principally, because you are giuen to the exercise of Pietie. To the other.

What is it to Philosophize?

THAT is Well and Wisely to argue and consult of all things, which present themselves and come vpon one; and not to suffer ones selfe to glide along in his Appetites; to despise all follies and vanities proceeding from Couetousnesse and Lusts; and to bee alwayes ready to the accomplishment of good Workes, by good and iust measure, which to attayne vnto, wee ought to implore the ayde of GOD incessantly. To the other.

What

*What is the Soueraigne grace
of Hospitality?*

IT is to shewe ones selfe not to be
Ingratfull, but mensurable and e-
quitable to all the World; redoub-
ling with bounty the pleasure you
haue receiued from another; in such
sort as you may beare the prize of
Courtesie. For GOD exalteth the
humble greatly, bearing great fauour
and loue to those abate themselues to
exalt and shewe Vertue to others. To
the other.

*What are the workes of most
Durability?*

A Person is esteemed to do a during
Worke, when he hath brought
to passe a weighty businesse and wor-
thy of Reuerence; and when it is such
as the Beholders durst not put their
hands to it, for the difficulty and ex-
cellency of the businesse; and that he
neuerthelesse suffers not any body that
hath

hath trauelled therein to be vnrecompensed. Likewise forgetting not to provide for those that hee hath constrained to busie themselues therein of all things to them necessary. For GOD regarding all things in this world gratifieth men with Infinity of gifts, enlarging to some health of Body, and of Vnderstanding, and many such goods. Wherefore (Great King) you in the imitation of GOD ought to giue comfort to the afflicted: and to change their calamities into solace and rest, being assured that what is done by iustice and equity, is of longest lasting, euen perpetuall. To the other.

What is the fruite of Wisedome?

THe fruite of Wisedome is, when we haue committed nothing whereof our conscience doth not remember vs knowingly; and when we haue passed the course of our liues in verity. For of such things (Excellent King) there is ingendred in our spirits

spirits a very great contentment, and an infinite ioy, with a pleasant voluptabity. For you (Great King) you can neuer want hope in GOD, conducting your Raigue, in Piety and Religion. These Answers heard all the assistants, made signes of great Iouisance with an applauding approbation. Then the King prouoked them graciously to drinke. The morrow when all the company returned to the Table, the King asked the others in this manner:

*What meanes hee should hold, neuer
to be lifted vp with Pride?*

YOU shall neuer bee blowne vp or lifted with Pride, if you keepe equally in your selfe, that is to say, if in all things you haue this Maxime imprinted in your spirit; that you which haue commandement vpon Men, consider you are a Man also: thinking also with your selfe that God extermineth the proud and high minded, and that he lifteth vp those
who

*What Counsellours he ought to
haue neere his Person?*

THose shall bee your Counsellours
(Great King) which haue beene
long exercised and versed in your
affayres, and such as you know beare
you great fidelity and loue; & those
which know to conforme and ac-
commedate themselues to your con-
ditions: the light of GOD will dis-
couer those which are worthy of
such a function. To the other.

*What is the thing is most neces-
sary to a King?*

THe loue of his Subjects; for by
that meanes he will make a bond
of indissoluable good will: To the
rest, GOD accomplisheth that which
one chuseth for the best. To the other.

*What is the end of a Speech or
Oration, in one pleading.*

IT is, after he hath proposed your
intention, perswading your cause
L to

to be good, confuting the Obiecti-
 ons of your aduerse party, and shew-
 ing them to be inept, worthlesse and
 impertinent: But the mayne end is to
 march rightly in the businesse in all
 affayres, and not to stray with am-
 bages; for the true perswasion is a
 thing addressed from G O D. To the
 other.

*How hee should accommodate him-
 selfe to diuers People in one
 Kingdome.*

DOing and administering Iustice to
 euery one equally; and by the
 same you shall Gouverne and Rule
 them as you list: for the rest, G O D
 inspireth men with power to discerne
 the right of Kings. To the other.

*In what things are we constrain-
 ed to be sorrowfull?*

IN the Calamities and Aduersities
 of our friends, and most when we
 see that such calamities are of long
 indurance,

indurance, and inevitable; and when they are therewith so attached, as to make them dye: For in such griefes there is no meanes how we can take off our sorrow, (& there were) there is no possible hope of remedy, nor any profitable to be found against such accidents; with which all humane kind so are griued. For to auoyde wholly all mischances, is a businesse rather for a **D I V I N E** power, then a Mortall. To the other.

*In what thing a man deprives
himselfe of Glory and
Honour.*

VWhen a man becomes vntractable, and inaccessible, by fiercenesse and pride: for then vituperation comes vpon him, and priuation of honour followes him: for **G O D**, who is the Dominator of Glory, giues and takes it away, as seemeth good to him. To the other.

L 2

What

*What kind of men he ought
most to trust.*

TO those who beare you such loue,
that neyther Feare, nor Auarice,
nor Ambition, nor Couetousnesse,
nor hope of Lucre, cannot at all
haue any power to diuert them. Ne-
uerthelesse, the index of this Loue is
not easily to be discerned; and in the
same, it is needfull to haue Obserua-
tion by long space of time, for those
which being neere to a King, aspires
to make themselues rich, and spa-
reth no meanes to plucke by his fa-
uour, great hauings, and are naturally
traytors. But G O D conduct (Great
King) your Councell, that they may
sufficiently shew you, who are those,
that sperfily loue you. To the o-
ther.

*What is that which conserueth a
Kingdome.*

THat is, that the King take dilli-
gent care, and giue order, that
those

those who are in Office, and haue charge, commit no vndue things agaynst the profit of the people: The which you know very well to do, for (as it seemeth) G O D hath giuen you a spirit very excellent. To the other.

*By what meanes hee might keepe
Grace and Honour?*

BY Vertue: For she is the accomplishment of all fayre Workes, and trips vp the feete of Vice, as you (it appeares) know very well how to doe, by your excellent Bounty towards all persons: Which in you is a signe of the gift of G O D. To the ther.

*How in Time of Warre he might keep
himselfe still in Tranquillity of
Spirit?*

IF you propose in your vnderstanding, to giue order that your Lieutenants and Capraynes commit nothing that is Euill; but that

L 3 they

they contend by Vertue one with another, for the prooffe of their vertue, and further that they haue in you a perfect confidence, that you will haue their Domesticke affayres in a singuler recommendation, if it happen that they loose their Liues for, and in your Service. By this meanes you shall haue no Occasion to grieue your selfe, disposing all prudently by **D I-
V I N E** Clemency, which will inspire you to vnderstand all that is good.

King **P T O L O M I E** receiuing this Answer with great Congratulation and Ioy, with a cheerefull Countenance, entreated them all to Drinke, shewing extreame contentment.

The seauenth Day, the Feast was prepared more great and more sumptuous then it had hetherto beene; because that many Ambassadors from Citties were hitner Arriued. Then all being set in their Order: the King finding occasion to deuise, asked the first of those that had not yet savde their

their aduise in this same manner.

*How hee might bee resolved
throughly by reason, and by
Arguments?*

IF you Weigh well the propositions
which you shall hold, and the per-
sons which speake, and the Subject
whereof they Treat: and that you
often informe your selfe, and that in
diuers manners, and by long inter-
ualls of time, of the estate of the a-
boue-sayd Affayres: For the Bounty
of the Spirit, is an illustrate gift of
G O D, by the which one may easily
know and discerne all things. To the
other.

*Wherefore is it that many can-
not Approach vnto
Vertue?*

BEcause Nature hath Created all
Humanes, subject to incontinence,
I 4 and

and prompt to voluptuousnesse; from whence iniustice and inequity is ingendred, and Auariciousnesse grows a gatherer. But the estate of Vertue which is fastned to a sublimed place, casts farre away those that by their Voluptuousnesse, are from her most distanced: For shee commaunds before all things, that Iustice and Magnanimity shalbe Obserued, the which God giues, and is thereof the chiefe. To the other.

*What is that which Kings ought
to follow, above all
things.*

THat is the Lawes: To the ende that they ruling the liues of Subjects by iust and equitable Acts (as wee haue heard you doe,) Great King you shall gayne by this meanes immortall memory, in following the precepts and Commaundments of God. To the other.

Who

*Who are those that one ought to
elect for Offices and Ma-
gistracies?*

They are those that haue in hatred things vniust, and that are imitators of your affections : and that being drawne with the sweetnesse of prayse, goe incessantly after good operations to come to glory and honour, to which certainly, O Worthy King, still following Vertue you will attaine : For GOD is hee that crowneth with honour and glory, glorious Iustice. To the other.

*What persons ought one to choose
for Captaines?*

Those who are the most excellent in Iustice and Magnanimity, and that haue more respect to the liues of men then to a bloody Victory : For GOD is hee from whom Humanes receiue infinite goodnesse, the which you shall follow in still following the doing

doing of so much goodnesse to your
Subiects. To the other.

*Who is the man worthy of
admiration?*

That is hee who is exuberant and
abundant in glory and greatnesse,
opulent in Riches, and sublime in Pu-
issance: and neuerthelesse yeelds him-
selfe iust and equitable to euery one
as we haue heard, Great King, you
doe; and the same shall make your
selfe admirable to euery one. For so
G O D will engrane this Solitude
in your heart. To the other.

*What becometh that hee exercise
himselfe in, when he is at
leasure, thereby not
to be drown'd in
Sloth?*

IT is necessary to put into considera-
tion, and that with great diligence
the discourse which presenteth it selfe
to the vnderstanding, touching the
forme

forme and image how to liue : which one ought to haue incessantly before the eyes. Likewise to reduce into the memory, to what end, property, and vertue, were all things ordained: because in the sayd discourse there is faire and honest pastime conioyned with Science. For amongst little and vild things, one finds many times something that one is well pleased to choose and take; for the rest (Great King) it seemes well to vs G O D hath so fauoured you with perfect bounty, that you will still be selecting all vertuous behauiour and elegance, by the honour you beare to the study of Wisedome. To the other.

*In what things ought Kings most
to employ their time?*

IN the knowledge of Histories, and in reading Bookes which entreate of affaires that most often present themselves to him : in whom it is needfull that hee imploy much time. It becometh moreouer that he enquireth

reth for those Writings that teacheth to conserue Kingdomes, and to correct the manners of men : which to accomplish with such diligence as you doe, **G O D** will giue prosperity to your designs, in which hee will grant you an excellent glory farre aboue other Kings. To the other.

*What Persons ought one to
invite to Banquets ?*

ONe ought to call those which are couetous to learne, and those who often thinke how the affaires of a Kingdome ought to passe, and that know how to recount the liues of Princes: for there is nothing more pleasant, nor more delectable then such Company. For they are those that are well instituted and instructed in the beauty of Knowledge, and haue **G O D** in high reuerence. The which thing it seemes you doe accomplish well (Great King) as one may perceiue, by that wherein **G O D** hath sent you prosperity and happinesse in
all

all your affaires. To the other.

Which is most profitable for the People, eyther to choose ouer them a King from a priuate person, or to obay a King that was Sonne to a King?

THe most profitable to the People is that which is most according with Nature: For although that some Kings Sonnes bee sometimes rude to the People, neuerthelesse those which from priuate persons come to bee lifted into such Sublimity and Greatnesse, because they haue experienced Pouerty, and endured calamities and laborious trauailes of priuate persons; they are more cruell then bloody Tyrants, and command their Subjects by force and intollerable violence. Wherefore the Ordinance receiued and accustomed, and the common fashon of doing, is much more sure and much better for Regiment, that it come from the King by succession, from Father to Sonne

Sonne as it is with you (Worthy and Great King :) for your Greatnesse and Excellency consisteth not so much in honours, glory, and great Domination, as in Clemency and Benignity. The which by (a gift from God) draweth and attracteth the hearts of all persons to loue you. The King accepted this Answer with praise, and turned himselfe towards the last saying.

*What is most profitable to
a Kingdome?*

THat is, to hold and contayne the People in peace; and to giue order that Suites and Processees of Law should be incontinently and without delay adiudged definitiue for such things are executed when the Prince hateth the wicked, and sheweth fauour and loue to good and honest men, and such as bee vertuous; and that hee esteemes it a great thing to haue saued the Life of one of his Subjects: as wee haue beene informed,

you doe (Great King) that haue in
 horreur Murderers, disposing and
 tempering all by Iustice: In which
 you adorne to eternity the greatnesse
 of your deeds, God hauing inspired
 you with a Soule deliuered from all
 fowlnesse of Vice, and illustrated the
 same with great Vertue.

After these Answers, there a-
 rose a great noyse of Congra-
 tulations and Applauses with
 an excessiue ioyfull acclamation, and
 the whole Hall was full of ioyfull ru-
 mour. The King then commanding
 silence, and taking his Cup, inuited
 them all to drinke: then addresssing
 his Speech to the sayd Doctors, pro-
 nounced these words in the presence
 of all the Assistants. *I repute this day
 (my Maisters) to be to mee very hap-
 py by your presences, for your Answers
 haue brought to mee a most great pro-
 fit and instruction for the Government
 of my selfe and my Kingdome.*

This purpose ended, hee ordayned
 that to euery one of the Doctors
 should

should bee deliuered 3. Talents of Siluer, and by and by gaue to euery one of them a Page to waite vpon them at their Table. So with great contentment to euery one the Feast tooke end with great praise to the Kings Liberality, who aboue all shewed a countenance of receiuing the greatest satisfaction and most ioyfull content.

I Haue beene hitherto *Philocrates*, thus prolix in the recitall of the busineses, which I haue done, for the admiration I haue had of such merit and of their Wisedome: maruelling at the promptitude of their Answers, and so pertinently answering to that which was proposed to them vpon the sudden: shewing such Elegance in their Speech as if these Questions had beene long time in premeditation: and that hee who had proposed them, had thought of them long time before hee demaunded them: and yet their Answers were to him found so accordant as if they had about them long

long before consulted together. Wherefore it is no maruaile that they seeme admirable, not to me only, but to the Phylosophers also, that were there present in the Company, and to all them were present, assuring you that such things are more harder to beleue then one would imagine, in which I will not wonder, if the faith of the Readers be vanquished: For my part, what occasion haue I to adde dreames or falcities, seeing that all which I haue Written, is to be found in the Registers of the King, where it is held the greatest crime of the World, to finde falcenesse in the least thing of the World.

I assure you then, that this Recitation is most veritable, contayning the Discourse of all the things as they haue passed in veritie, without mixture of any error; for to this ende that I might best know the truth, I haue vsed this dilligence to take out the Registers publicke, where wee may see recited the Bankets and feasts, together with the interrogats also.

M of

of the King ; and the Answers which
It was a were giuen him , and all euen Word
Custome for Word ; from whence I haue bor-
to Register rowed that I haue here Written. For
what was you know it is the custome to Regi-
propoun- ster and Inroule all that is done and
ded & An- sayd , euery day since the houre that
swered in the King began to giue Audience, vn-
the Kings to the time the King went to bed ;
of Egypt's without omitting any thing that hee
presence. did , or was sayd to his Maiesty : A
thing and coursetruely , very profit-
able and well instituted : For-by that
meanes the Acts inregistred , beeing
read of the day preceedant , if the
King hath sayd or done any thing
that there is want eyther in his say-
ing or doing , there is occasion and
meanes of amendment.

Therefore , after I had dilligently
searched the day Booke of the King,
I haue Collected the same to you, here
by Writing , as afore-sayd. Know-
ing the great and good desire you
haue to know all worthy and extra-
ordinary occurrences.

THE

The meanes holden by the
72. Doctors, in their
Interpreting, or Tran-
slating the LAW.

THree dayes after these Feasts and
Disputes, *Demetrius* conducted
all these Doctors towards the Sea, in-
to an Ile; and entring vpon a Banke,
passed a Bridge which drew towards
the North, where was the place de-
signed for this Assembly, and where
they should make their Conference
for their Interpretation of the LAW.

It was a House of pleasant Scitua-
tion, and in a Triumphant manner
vpon the Bankes of the Sea, very
stately and minionly decked and trim-
med: where aboute all commodities,
there was great silence for the tran-
quillity of the Spirit, and repose of
the vnderstanding. Moreouer there
was all things necessary for the Life,
carefully provided and prepared with
great conuenience and ease.

M 2

In

In this place *Demetrius* entreated them they would dispose themselves to the Interpretation of the Law, in which they began to trauell, disputing, and conferring together of euery thing: vntill they came all to one generall accord and consent, to resolve in a true sence aduisedly. The which done, they set downe in Writing, that which was so by them composed and reduced into good order, the most learnedly, and the most eloquently that they could by the aduice and counsell of all, they put it apart, that the same after might bee put into the hands of *Demetrius*.

Their Colloquiums and Conferences lasted from the Morning vntill nine of the Clocke, and so rising from these Disputes, they went to take Recreation and Ayre for their health, after all things were sumptuously administred vnto them. For *Dorothea*, who had the same in charge was therein so carefull, that there was nothing made ready for the Kings Person, but euery day they had

had as much of the same to every single person, and hee would once the day come to visit them with courtship in his owne proper Person, and they sometimes to salute with reuerence the King, and so returne to priuacy.

Euery Morning it was custome to make their prayers to GOD, after they had washt their hands in the Sea, as the *Iewes* accustomably use Lauations, so after to their readings and interpretations.

I was so bold to aske them why they so washed their hands before they made their prayers? to which demand they made this Answer; that this washing of the hands did admonish them to doe nothing wickedly, but to accomplish all things of their actions to Piety, and Sanctity: because that all the workes they doe with their hands might bee effected according to iustice, and truth, and clearenesse, as we haue before-sayd.

To conclude, these Personages being in such Serenity of ayre, Beauty

of dwelling, Tranquility of silence, and Pleasantnesse of repose, and Royall entertainment, finished the worke vndertaken: and which is a note of maruaile, (they had so expressly taken order amongst themselves) and followed it with such care and diligence, that the Interpretation of Law was fully finished in the space of 72. dayes. *Demetrius* then seeing the Translation and Interpretation of the Law was so wel and happily brought to an end, made the meanes that the multitude of the *Jewes* then being in *Egypt*, were conuocated to the place where the Worke was then perfited: to whom hee shewed how all things had beene done, beginning with all circumstances of the Enterprize, and all in the presence of the Interpreters. To the King all the Multitude attributed great praise, and gaue infinite thanks, for being the mediate cause of so important a good, and a benefit of such excellency: Likewise they shared a part of the Honour to *Demetrius*, intending him

him to shew them that fauour as to haue a Copie for their Princes, for to haue their aduice, and to deliberate vpon the profit or damage might arise vpon the same.

In this sort was the Law reuiewed, visited, and re-knowne in the assistance of the Princes of the *Iewes*, and of the Multitude, and of the Ambassadors of Townes, vpon the which spoken and proclaimed (the 72. Doctors being present) that all was well and holily Translated, and that all was most very well so: provided that nothing thereof should be changed, and that all things should remaine in the same estate without alteration of the least thing, or title of the world.

As the Translation was thus approved of all, and the Decree made for the ratification of the same: *Demetrius* commanded that according to their custome, they should make Imprecations and Maledictions against those which should vndertake or should presume to adde any thing

M 4 thereto,

thereto, or to transerre it other-
wayes by charging, efficacing or-
dering any thing whatsoeuer it were,
vnto that which was so perfectly
now written. And when all was
perfected and accomplished in this
manner, hee adjured the *Iewes* to
hold, keepe, and preserue it invi-
olably foreuer: the which they pro-
mised to doe with great Ioy and Ac-
clamation.

So *Demetrius* finding himselfe
greatly satsified, in himselfe; espec-
ially because hee had beene a Con-
ductor of the Worke: and that hee
had ginen to the King such content-
ment in the happy execution and ac-
complishment of his charge, and of
this his felicity, made great congratu-
lations to the King. Who hauing af-
ter with great diligence visited this
Interpretation, and considered the
profundity of the Sence of the Law-
maker, which hee admired with an
astonished regard: hee sayd to *De-*
metrius, how comes it to passe that
none of the Poets or Historians haue

not put their hands to this Law, being that it is a thing of so high and perfect Excellency? To which *Demetrius* answered, that no body neuer durst touch it, as well for the reuerence of the same, as also that GOD hath forbidden it; so as some hauing presumed to attempt it, haue beene chastised with Diuine punishment. Whereupon they haue beene constraigned to desiste from their enterprize: For as testifieth *Theopompus*, which by a recitall of himselfe saith, that presuming to transerre into his History some secrets of the Holy Law, hee was afflicted more then 30. dayes following with a perturbation of his vnderstanding: But calling vpon GOD in the interuals and cessations of the most vehement fits of this his Malady, it was told him in his sleepe, this punishment was sent him from God for hauing presumed to prophane and falsifie things Sacred. So by this Vision he was corrected, repented and re-came to his good sences againe.

And

And sayd *Demetrius*, vpon, mine owne knowledge, I affirme that *Theodorus* a Tragicke Poet willing to vsurpe something from this Law therewith to enrich his Poesie, lost his sight: Neuerthelesse aduising with himselfe, and concluding that this his audaciousnesse was the cause of his blindnesse, prayed to God for many dayes, whereby hee came againe to health.

The King saying that this was wisely spoken, adored the Law: making Commandement that the Books of the same should bee preserued the most curiously and carefulest that might be possible: and deuising with the Interpreters benignely and graciously, prayed them that when they were in *Iudea* they would often come and see him.

Finally, hee gaue order that they should be honourably returned backe and conducted into their Countrey, promising them, that how oft soeuer, and when they pleased to returne, he would entertaine them as his principall

pall friends: so honouring them with
 faire presents according to their me-
 rits, and commanding that all things
 should bee made ready for the dis-
 patch of their returne, vsing towards
 them all Royall Magnificence. Hee
 gaue to euery one of them three rich
 Habilliments, and two Talents of
 Gold, and an excellent Cup of the
 waight of a Talent. Moreouer, fur-
 niture for the whole furnish of a
 Chamber, ouer and aboue hee sent to
Eleazer ten Table-beds or Couches
 of ease, which had the feete of Silver,
 and ornified with all that was neces-
 sary to the full trim of them.

Further, hee sent him a present of
 30. Talents of *Cilicia*, that is to say,
 ten Roabes, whereof the one was of
 Purple; and a faire Crowne of a 100.
 Tunicks of *Cresse*, of Viols, of Ba-
 sins, and two Cups of Gold for the
 Sacrifices. After hee made intreaty
 to *Eleazer*, that when any of the sayd
 Doctors should desire rather to re-
 turne to him, then to remaine in *Hie-
 rusalem*, that hee would not hinder
 him

him by any meanes, for he protested he made great esteeme of wise mens company; and that hee would spare for nothing to draw them to him. In which he should well imploy his riches with Soueraigne content profitably, and not in vayne things, as doe some prodigall Princes.

Behold here, my *Philocrates*, the Present which I promised you; in which I hope, you will take more pleasure, then in reading vayne Fabulous Narrations, beeing that you vse to Whet and sharpen your vnderstanding in the exercitation of high deedes and gests: In which you haue employed much time, which hath giuen me occasion now to Write you more worthy and excellent; and the best that I could chuse, because that betwixt vs, I would kinde a kinde contention, and emulation of aynuable Vertue; for the desire to haue and intelligence of things more worthy to be obserued, and which are the most excellent.

The end of *ARISTEV'S* his
History.



Prooves Concerning this HISTORY.

Followeth diuers Opinions of diuers Authors, Auncient and Moderne, concerning this Bu-
sinesse and Translation of the
LAVV of MOSES. And first an Ex-
tract from the fourth Chapter of the
fifth Part of the seuerall Collections
of *Pietro Messie*, in which there
fell (sayth he) an admirable and mira-
culous hap, viz. How the 72. Inter-
preters being put seuerally into seue-
rall Cels, by the Commission of the
King, without possible meanes to
conferre the one with the other, and
that after they had made so seperated,
euery one his Traduction, and being
brought altogether before the King
withall

withal their Traductions ; the which neuerthelesse were found so conform, that there was not one sillable more in the one , then in the other : Which could not be without the especiall Grace and Operation of the Holy Ghost : As sayth Saint *Augustine*, *Ireneus*, and *Tertullian*, who sayth he had seene in his Time, and in *Alexandria*, the very Bookes Written by the hands of the 72. Translators, who were in Hebrew and in Greeke. As much also, sayth *Iustin* the Philosopher, in the Booke of his *Advertisements*, that hee made to the *Pagans* and *Gentiles* : Where he saith That King *P T O L O M E Y S*, made to be built without the Citty of *Alexandria*, 72. Halls, to lodge severally the 72. Traductors, and there provided very Honourably for them all, of all that to them was necessary : In the which place, the sayd Translators, remayned, without seeing the one the other, vntill that such their Translations were perfectly finished. And he affirmeth also, to haue seene then
the

the Ruines and olde Walls of these buidings, which were kept as Relickes and things Sacred.

And although Saint *Hierome* and *Ruffinus* agree not in the number of the sayd Chambers, the matter is not great. Seeing that according to Saint *Augustine*, and many other Authors, euery Translator made his Translation a part, without conference with the other, yet all the Traductions found conforme.

And truely, how euer, when it is duely considered, it appeares a great Mistry, and may be held for a great Miracle this conformity of stile and of Order, to Translate a thing so Long and so diuerse, although all the Translators had beene together, and that they had begun this Worke at this time.

For we see that it is enough to accord two men in one onely poynt, when they are to mixe some thing together.

After the Translation was finished, the *Iewes* that remayned in *Egypt*,
and

and which had beene Versed in their LAW, recommended to the King, this *Holy Writing*; wherewith the King was right well content. And for certayne, according to *Iosephus*, and *Eusebius*; King P T O I O M I E was astonished at the *Holy Scriptures*, and rauishingly taken with their *Mysteries*. That hee demaunded of *Demetrius Phalerius* (who had the charge of his Library) saying how comes it that *Lycurgus*, *Solon*, and other Law-giuers, are so silent of the Law of the *Jewes*?

To whom *Demetrius* answered, saying (Sir) this LAW as you may sufficiently see, comes from G O D, so that no Law-giuer durst be so hardy to touch it; or take from it any Tract: For euen *Theopompus* was stricken by the Diuine Hand with perturbation of his Sense, and with a Cardiacke passion, for hauing a will to mixe the *Holy History* of the *Hebrews*, by his Inriching it with eloquent Words, and Rhetoricall colours.

But

But after returning to GOD, and commending himselfe to his mercy, it was reuealed to him in a Dreame, that his Disaster came vpon him for so attempting to embellish, and (as hee thought) to enrich the Sincerity of the Holy Scriptures with drest Words and trim'd Phrases, and to communicate it so to the Pagan, and Infidels.

It comes also into my thought, how *Theodorus* a Tragicke Poet suddenly lost his sight, for hauing taken one onely passage of Holy Writ for argument of his Tragedy: but repenting him of the same, and doing penance for this forfeit, hee recouered his sight as before.

Hitherto are the words of *Pietro Messie*, by the which wee may see, the diuersity of opinions that is amongst Authors, concerning this Translation of the *L A V V* of *Moses*. For my selfe, it seemeth to me that *Aristeus* which was alwaies present, and that had conduced the affaire, in
 N part

part meriteth that one doe him the Honour to giue beleefe to his History although some Doctors therein vary.

• Oratic-
ne exhor-
tatoria ad
Gentes.

b Irenei
lib.3.ch.25

c Catech.4

d Stromat-
um lib. 1

e Apo. Io-
getici cap.
19.

f Homil. 7
in Math.

g Libro de
Mensuris
et Ponde-
ribus.

Thus the Auncient Fathers of the Church are diuided in their Opinions concerning the manner of this Translation. And that, three wayes. Some are of opinion that the Seuenty Translators were parted into seuerall Cels: Others, that they were put two and two into a Cell. And others, that they all conuersed and conferred together to make vp this Translation.

Of the first Opinion is a *Iustin Martyr*: who teaches, that they were parted all into seuerall Cels, and that euery one of them Translated the Scripture after the same manner without difference so much as of a word. And this Opinion of *Iustin Martyr* hath beene taken vp since, by *b Iraneus*, *c Cyrill*, *d Clemens Alexandrinus*, *e Tertullian*, and *f Chrysostome*.

Of the second Opinion, is *g Epiphanius*; who writeth, that these Translators

Translators were put two and two into a Cell, and that euery Paire or Couple of them made the very same Translation *to idem verbis* : and that in all, there were iust Sixe and thirty Copies of that Translation.

Of the third Opinion is h St. Hieronime; who beleueth that the Translators communed and conferred together, to make the Worke. Who for his Opinion, citeth not onely Iosephus, who in the twelfth Booke of his Antiquities and second Chapter, speaking of this Story, maketh no mention of any such Diuision and Separation into seuerall Cels, but euen this present Worke of Aristeus, who in the one and twentieth Chapter of this Booke, speaketh plainely, that they mette and conferred euery day together, till the Ninth houre.

To reconcile these seuerall Opinions, it is to be noted, that of all these Fathers some onely, as Iustin Martyr, Irenæus, Clemens Alexandrinus, and Epiphanius make expresse mention of the Cels: the Rest speake onely of a

Miraculous Consent and Agreement of theirs about the same thing, as Tertullian, Chrysostome, and Saint Augustine. For it is not necessary, that what those Fathers spake of the *Miraculous Consent* of the Translators, should be understood of their separation into severall Cels: For it is Miraculous enough for so many men assembled together, in so short time to agree all in their Opinions, without Disputes and Delays, which are ordinary in a Multitude where there is such diversity of Judgments. So that the third Opinion is not onely *S. Hieromes*, but may bee *Tertullians, Chrysostomes, and Saint Augustines* too; and the most probable, and most received, unquestionlesse, it is of all the three.

*Apud Alexandriam vestigia Cellularum se vidisse, narrat Iustinus in Oratione exhortatoria ad Gentes.

For *Iustin Martyr*, the first broadcaster of those Cels, it was not improbable for the *Jewes* to perswade him, those Ruines which hee saw, were the Cels wherein the Translators were inclosed: because in Religious mindes, the Devotion is commonly

monly stronger then the Iudgement. And for *Epiphanus*, it is likely hee tooke vp that of the two and two to a Cell from Report and Relation, and not from his owne Reading: for none besides himselfe euer made mention of such a businesse.

Nor is it worth obiecing, that *Epiphanus*, that vtters this Opinion, cites this *Aristeus* our Author: whereby some would conclude, that this *Aristeus* our Author hath eyther beene corrupted since the time of *Epiphanus*, and that the mention of those Cels haue beene expunged: Or, that before *Epiphanus* his time, the true Booke of *Aristeus* was neuer extant, but in it, it was, for if they pitch vpon the first, and say, that *Aristeus* was intire and whole in *Epiphanus* his time, but corrupted since, they are refilled out of *Iosephus* and *Eusebius*, that wrote before *Epiphanus*, that haue many things *Verbatim* out of *Aristeus*, but not a sillable of those Cels.

At inquit
Epiphani-
us, Ariste-
us legit et
citatur.
Bell. lib. 2.
de verbo
Dei. ch. 6.
Sect: At.

Cum Ari-
stus. Et
non multo
post Iose-
phus nihil
tute retule-
rint.
Hieron.
in Præfat.
in sent.

But I leaue the businesse to the

N 3 Iudgement

Judgement of the Reader, assuring that *St. Hierome* esteemed *Aristens* worthy of beleefe, for hee hath writ these words in the Preface of the *Pentateuck* of *Moses* his Booke, viz.

Et nescio quis primus Author Septuaginta Cellulas &c. i.d. I know not who was the first that by his Dreame hath built in *Alexandria* 72. Cels, the which were seperate, and that they writ iust the same sillables: for being that nether *Aristens* the great Esquire of *Ptolomy*, nor *Iosephus*, that was long time after, make any mention: but say the Interpreters were assembled together in a Hall, and there conferred together, and Propheesied not: for it is one thing to bee a Prophet, and another to bee an Interpreter: For in the one the spirit fore-tels things to come, in the other the copious abundance of the tongue and the Knowledge, translates that hee vnderstands: hitherto Saint *Hierome*.

But be this difference as it will to please Miracle-louers; it greatly matters

ters not: for ceraine it is, that all Graue Testimonies and Authors which haue toucht hereat, say there was such a *Ptolomeus Philadelphus*, such a Library: For as *Philo the Jewe* sayth, *Iesus* the Sonne of *Strach*, one inserted into the Geneology of Christ, & a Prince and Captain of the Children of *Israel* in the time of *Ptolomeus Philadelphus* King of *Egypt*, came to *Alexandria* a City of *Egypt*, where he gathered out of that flourishing Library his Booke of *Ecclesiasticus*, as Bees from diuers Flowers gather sweete Honey.

And *Strabo* sayth, speaking of the Beauty of the City *Alexandria*, that *Ptolomeus Philadelphus* was so great a louer of Learning, that he erected a Library containing 400000: Books; the Fame whereof being published through the World, many people of diuers Nations resorted thither to see it.)

And how *Eleazer* High priest of the *Jewes* at the request of *Ptolomeus* sent 72. Interpreters to Translate the Bible

An Ab-
ſtract of
the whole
History
out of Jo-
ſephus.

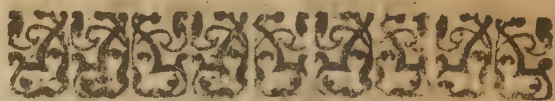
ble out of *Hebrew* into *Greece*, which was as *Joſephus* obſerueth in the third yeere of his Raigne before Chriſt 260. in recompence of which courteſie hee ſent to bee dedicated in the Temple of *Hieruſalem* a Table of Gold richly adorned with Carbu-
cles, Smaragdes, and other precious Stones. Two ſtately Cups, and Thirty Bowles of pure Gold, as it appeareth in *Joſephus Lib. Antiq. 12.* The Academy continued there till after Chriſts time, as you may reade *Acts 6.* But the Library was conſumed 47. yeeres before Chriſt, and the City greatly defaced.

For *Iulius Ceſar* at that time making Warre vppon *Pompey* the younger, who continued with his Siſter *Cleopatra* in this City, cauſed the Kings Nauy to bee ſet on fire, and the Library ſtanding neere to it, the flame tooke hold of it and burnt it downe to the ground with all that was in it, and ſo was the end of that their Sacred Volume by this Diſaſter. Whereof this History (which I haue

haue done into English for your ease) shewes its first passage into that place and consumption: But this Story of ARISTEVS hath ouer-dured those flames. Which I thus commend to your Christian View, desiring pardon in that, I haue not done so well as I would, but

I haue followed my Author, as neere as I could.

A



A short Discourse of the
Antiquity and Dignity of the
 Sacred Bookes, and Excel-
 lency of their inspired
Writer, the Prophet
 MOSES.

By the English Translator.

AS the true GOD is the Anci-
 ent of Dayes and Times ; so it
 pleased Him that His perpe-
 tuall HISTORIE contain-
 ed in *Holy Scriptures*, should excell
 in Antiquity of time, all other *Histo-*
ries and Writings of the World, that
 can be found ; the Writings of the
Pagans and Nations, being all vnder
 these and long after, and that only of
 MOSES the subiect of this former
History.

History, containes the account of yeares iustly from the Creation and beginning of the World, euen vnto the comming of the promised *Redeemer*. A reckoning (I say) so iust and certayne, that there is no such to be found.

For to come to the Time wherein the Prophet of GOD, MOSES the first Writer of Holy Writ, began to Write manifestly vnder the Lord of Heauen and Earth; wee may gather, and without preiudice, of all that then could be done: as by a passage amongst many other places wee read of in the 17. Chapter of the Booke of *Exodus*, where it is sayd, GOD Commaunded him to Write; and that in the same yeare the people of *Israel* issued out of *Egypt*, which was from the Creation of the World 2513. vpon which wee may aduertise, our selues, that the yeares are Calculated according to Verity of the sayd Scriptures, by the Faithfull Seruants of GOD, which haue happily trauiayled therein.

And

And therefore wee needenot rest
vppon the calculation of Histories,
Annalls, and humane Chronicles, or
other Writers that haue not intirely
followed Holy Scriptures, who are
discordant amongst themselues, and
many times directly opposite to one
anothers times.

Therefore if we dilligently search
all Antiquities and Writings of men,
of all Nations that haue any appea-
rance of certayne time, wherein
those Writings were made, and af-
ter conferre those times with the
things recited and inregistred by the
Holy Prophet MOSES, and the time
wherein he Writ them: we shall see
manifestly the Excellency and Anti-
quity that he is herein aboue all men:
For the Fables and disguisments of
prophane Poets, *Greekes* and *Latins*,
which all came long time after MO-
SES: Amongst them (I say) we shal
see no other but manifest Drealnes,
Lyes; and amongst other things note-
able, some corruptions of the Sacred
Scriptures long before Writen, of
which

which they hauing heard some inckling, and receiued it as from hand to hand, or drawne it from his Writings, or heard it recounted by the Father to the Sonne, and they from their Auncestors, which were the Children and Successours of the three Sonnes of *Noe*, who was the second Father of humane kinde, and restorer of the Nations of all the World, all issuing from his Posterity, after the vniuersall Flood.

His three Sonnes, (as Holy Scripture hath acquainted vs with,) were *Sem*, *Cham*, and *Iaphet*, of whom are descended all the Earth: And this before spoken, is easily and sufficiently discouered in the Writings of the sayd *Pagans*, by the proper names of the sayd Children of *Noe*, and of their Successors, which of long time before these writings and prophane Histories, had beene named by *Moses*.

For the *Pagans* testifie that the people had made of these Auncient Fathers, Idolls, and gods: As of *Iaphet*,

phet, *Iapetus* ; they drew *Ianus*, *Ianus* ; and *Ion* ; and because they were names held in the Hebrew Letters, or value of them ; they accommodated them to their tongues and letters, and to make them more easie and glib in their accustomed pronounciation, came neere, but with alteration.

And if we will goe more high, and weigh the old Times of the first Age, which preceeded the Flood, as wee haue it from that onely History of *Moses* in the Holy Bible : we shall easily perceiue that the *Pagan* Poets and Writers haue receiued, euen the Auncient names, and mingled them amongst their Fables and Dreames, and drawne them from the Holy Scriptures.

And so it shall appeare plainly that their false god *Vulcan* is not very hard to vnmaske, that he was a mortall man, and one of the Sonnes of the other *Lamech* ; the prime Bigamist and corrupter of Marriage ; who descended of that accursed Race of

Caine :

Caine: And this appeares by the faculty of this *Vulcan*, which was a Smith or forger of Armour: And *Moses* declares him so, and by his name too, for hee is by him called *Thu-vulcain*; and euery one any thing skil'd in the *Hebrew*, knowes, that if they leaue the first letter, which is seruile, and put to forme the name, according to the manner of the *Hebrewes*, it will appeare meere *Vulcain*; for their letter *ו*. B. hauing not a pricke in him, is pronounced as our *v* consonant.

And for the name of *Vulcains* wife by *Moses* cald *Nehama*, which signifieth faire in their language, or as speakes the Latins *Venuſta*: It is a playne course to discouer vayne beauty, or their so much celebrated vnchast and wanton *Venus*. A goodly Race and fayre family of that accursed murtherer *Caine*.

And here may we see some of the proper gods and Idols of the poore *Pagans*, amongst that *Antihil* of such other ill stolne names, vnhand-
somely

somely fetch'd from the Holy Scriptures, with and by the subtilty of the Diuell; to the end that a wicked troope of execrable Gyants, violent oppressors of men, Theeues, and Adulterous desperates, shaken off and damned by the VVord of G O D. Of whom the first Apostate and lyer Sathan, made his counterfeit gods and Idols, the old Serpent expert and knowing in all malice, that there was no better way for him to muffle and blind humane iudgement, from the knowledge of the true G O D, at first ingrauen in the Soules of men, but by this counterfeite device with Posterity.

But to passe further in our begunne purpose, touching the fabulous writings of the Pagan Poets, wee shall finde that their Discourse in the best we can of it, is but corruptions of the Truth, in the Holy Scriptures of G O D, or things therein reuealed: turn'd by them into dreames, and prophane Narrations: As we may see in that they writ of the Creation of the

the world, and government of the same, of the Liue vertue that sustaines and interiorly nourisheth all things; of the consumption of Heaven and Earth with fire at the last day: and also of the restoration of the World, and of all things in such good order for all so many confusions, proceeding from sinne. All which things they might obtaine, and by some darke meanes draw from the Bookes of Holy Scripture and sacred Prophets Translated out of *Hebren* into other Languages, or vnderstand some thing by meanes of the dispersion of the People of *Israel* spread through all the Prouinces of the *Roman* Empire, and through all the Quarters of the World. For the *Iewes* had for the most part leaue in all places to hold their Synagogues, and to haue publicke Lectures of their Law and Prophets: When these Poets, flatterers of men, turn'd all that spoken of the Person of Christ, the promised Redeemer, & that then was expected; falsely to apply them

O by

Ouid. 1.

de Meta.

Virgil. 6.

de Aneid.

Virgil. 10.

108. 4. 5.

Iosephus

antiq.

Act. 18. 26

Virgil. by flattery to their Princes, false-
Æneid. gods and Idols.

But let vs leaue all those Iuglers and Liers that durst bee so prophane-ly bold, to corrupt the pure Verity of Gods Word, and speake wee of the *Gentiles* Writings, how long they came after *Moses*, and Writ since he: and that euen they haue giuen Testimony to him and his Diuine Writings, which may at least suffice to convince all Contradictors, that *Moses* was in Nature, and before them all. Wee vnderstanding that his reckoning is a perpetuall following all the yeeres since the Creation of the World euen vnto his time, as it is easie to gather by his Bookes, and his account of the yeeres, and liues of the first Fathers from *Adam* vnto the Patriarke *Abraham*, and after from his Successors, as from Father to Sonne, to wit; *Isaacke*, *Iacob*, *Leui*, *Cuash*, *Amram*, and then *Aaron*, and *Moses* himselfe, Children of the sayd *Amram*: And that hee had expresse charge to Write for the

the very last, the yeere since the creation of the World 2513. and of his life the 80. yeere, and hath continued his Holy Stories euen to the yeere of his Death, and of the world 2553.

Now since that time, GOD hath alwayes so provided for the aduancement of his Glory, and the edification of his Church, that the perpetuall History of her, and the certaine account of the yeeres of the World, hath bene continued and still put in Writing by his Prophets.

As it is to bee seene in the Holy Bookes that treat and contayne the Government of *Ioshua*, and the *Judges*: then to *Samuel* and the Kings of the People, vnto the transmigration to *Babylon*, and of other Governours, which haue succeeded them, after their returne from thence.

And finally, the Prophet *Daniel* hath declared the rest of the time, that is, *The 490. yeeres since the sayd Deliueraunce of the Iewes and returne from Babylon, by the meanes of Cy-* Daniel 9.

Luk 24.
1 Cor. 15.

rus King of Persia, euen to the Death and Resurrection of Christ the Redeemer promised to the holy Fathers which is our Lord Iesus the eternal Sonne of God, true God, and true Man; who appeared liuing after his Death and Resurrection to more then five hundred faithfull Witnesses at one time, besides his other manifestations, and mounted visibly into Heauen in the yeere of the World 3961.

Now if wee will search all the Histories of all the Nations of the World, of whom the Writings are arriued to our Age, the most Ancient time of which they make mention, shalbe of their Antique destruction of Troy by the *Greekes*. The History whereof hath beene written by *Diclis* of the Ile of *Creet*, which is the best Testimony they haue for the present, and since by *Homer* and many others.

And from this Destruction *Diodorus Siculus*, renowned amongst the Historians, began his Booke; now the same according with the common

non Iudgement and Calculation of
 knowing men, comes onely to be a-
 bout 358. yeeres before the building
 of *Rome*; the ſame time then falls to
 be in the 16. yeere of the Govern- Judges 13
 ment of *Elon* Iudge of the People of
Iſrael, mentioned in the Booke of
Judges. And the ſame was 316. yeeres
 before the firſt *Olympiade* the reckon-
 ing of the Annalls of the *Greekes*.
 And then the ſayd Deſtruction of *Troy*
 ſhall be onely vnder the yeere of
 the World 2838. when therefore
 we ſhall giue conſent that their Wri-
 tings, the moſt certaine, whoſe Nar-
 rations wee may beſt giue credit vn-
 to: Yet the Prophet *Moses* ſhall be
 and much more Auncient then all
 Writers of the World, what Na-
 tion ſoeuer; though they are in great
 number, and of whom wee ſee yet
 in Old Bookes in theſe laſt times in
 their proper Tongues.
 And that hee hath put his hand to
 the Pen, and began to Write his Di-
 vine Revelations of the Creation and
 Conduct of the World even to his
 O 3 time.

time, and his sacred History and Prophecies touching the Church of God shall at least bee 325 yeeres before all other Writers, of whom there is any mention or newes in the World; that is to say, in the yeeres of the World 2513.

Whereupon wee note euen to the Present, against all those prophane mockers that haue disgorged that enormous blasphemy amongst others that the World is eternall and of selfe: which if it were so as they dreame, and that it had no such beginning as is written by *Moses*, they might finde then by all, and in all Languages, many Histories of infinite times, and many Chronicles of many Ages, and of old times that preceded *Moses* in the account of yeeres.

But wee see that there is no such thing, and that the Holy Bible is founde in the middle amongst all sorts of enemies that strive to destroy, loose, abolish, burne, and exterminate from the World the Bookes of it, and

all thereto they had so long time: yet neuerthelesse they neuer could, nor euer shall. For wee see the sayd Bible yet in his proper Writing and Language, and of all others of what Nation soeuer, the most celebrated and renowned: And if they could finde any History which had beene written before *Moses* was borne into the World, yet shall it contayne their time and composition, with more yeeres and ages, as wee can gather from the Holy Scriptures euen to this present yeere 1633. since the Natiuity of Christ.

The which account of times past from the Creation vnto this present yeere, shall come to amount to 5563. yeeres, but such Histories neyther can bee found, nor euer were.

But for *Moses* and his faithful Writings, euen prophane Authors and Histories of the *Gentiles* themselves haue beene, such as it were, iuinely constrained to beare testimony, against their Calumnies, Lyes, Dreames, and Disguisings, through

and by the Invincible force of Truth. And so they haue serued for Certificates to all Nations of the venerable and well knowne Antiquity of him and his Holy Writs.

Trogus.
Iustinus.

For some of them haue noted and writ thus, (as a thing notorious of their times) to witt, That in the East parts, and of *Syria* it selfe, there had beene an *Abraham*, an *Israel*, and euen a *Ioseph*, who say they, was a Sonne of the sayd *Israel*, sold by his brethren, and led into *Egypt*.

Then how hee was receiued into the Court, and held very dearely with the King, to whom hee foretold the grieuous and great famine, so as without the diuine Counsell by him giuen, (whereupon the admonished King gathered vp and made reseruatiō of Corne before the time of the sayd Famie,) *Egypt* had perished.

And finally, how his Successor *Moses*, and all his People issued out of *Egypt*. came to Mount *Sina*, how they conſecrated the Seventh day for their

their Sabbaoth, or Resting day:
But I wil leaue this Discourte though
diuersified from a spark of Truth, that
these Historians haue mixed with
their owne deuices, as prophaine;
and in which they were poorely ad-
uertised and deceiued, by the subtilty
of Sathan, as we may well know by
conferring their VVriting with the
Holy Bible.

And bee it that these Scoffers of
GOD and his Holy Word, dare be
so bold to say and calumnie, that
MOSES and his haue suppressed and
abolished all praecedent Hiltories,
making their Writings to be before
all others thereby to Authorize them
the better; but wee will leaue those
their calumnies to the iudgement of
any of sound sense and vnderstand-
ing: If that could be, or can haue
any place or shaddow of beliefe a-
mongst men of sound iudgement or
reasonable Discourse: for if they wil
put into matare consideration, the
final shames and contemptible qua-
lity in the world of these poore *Isra-*
elites.

elites, but Shepherds and breeders of Cattle; and which is worse, people exposed to the oppressions and hard servitude vnder their puissant Enemies, and euill disposed Neighbours.

Then who shall make comparison of them with great Kings and people of the Earth, *Babylonians*, *Egyptians*, *Syrians*, *Romans*, and other Potentates, who with all their Authority, their Edicts, Forces, and Armies, yet had neuer power to abollish the Holy Bookes, written simply by our poore Shepherds; when they could not conserue their Royall Lybraries, fauoured of all the World! Truly this may well put to the blush these wiselings, that shew themselves fooles in so speaking, and discoursing without Discourse, and will iudge of things without inquiry.

Praise of
Moses.

Now for the Integrity of *Moses* for vs Christians, wee are sufficiently cleared and satisfied by the Authority of the Holy Spirit of God.

VVho.

Who hath giuen excellent Testimony by all the Scriptures, both in the old and New Testament, of his Originall and Linage, beeing descended from the latter *Leuy*, Nephew of the Holy Patriarch *Abraham*: Also of his miraculous conseruation and Deliuernance from Death and Waters; from whence he was drawne foorth, and then had that name of *Moses* in their language.

Then his royall education and breeding, his Loue to his afflicted people, and his Magnanimity to despise humane greatnesse, in preferring the iust cause and sufferance of *CHRIST* the Redeemer then look'd for, before all the Regall estate and great Treasure of *Egypt*.

Moreouer, his sufferance long and bitter, for the defence of right and equity, and for the deliuerance of the poore afflicted: His Diuine calling to the Charge and Gouvernement of his People, his Patience, Gentlenesse, and Perseuerance with such faithfulness in the difficult execution
of

of this weighty charge; and the singular gift of Prophecy, and of his Divine miracles so strange and supernaturall, that they haue beene admired and celebrated of all the whole World.

But there is one poynt aboue all, very remarkeable, and which is more then sufficient to ouercome humane Reason, and to shewe the Integrity of *Moses*; which is, that if hee had would, hee might easily and according to the manner of men, occupied the Monarchy and Domination for his Children, and their posterity, vppon all the people of *Israel*: And with the same, the two fertile Kingdomes, reduc'd vnder his hand, and Conquered beyond *Iordane*. Neuerthelesse, he left his Sonnes *Gerson* and *Eliexer*, and their posterity, priuate men, and of most simple estate, amongst the other *Leuites*. And the same Children remayning subiect to the Sacrificers successors of *Aaron*, and to the Magistrates and Governors of *Israel*.

More

More, that he hath himselfe written and Inregistred his owne proper faults; and yet more notable, those of his House; as of his Brother, Sister, and Nephews, and the redoubtable iudgements of GOD's chastisements and punishments of them all.

Of which things, all his People were witnesses, in number more then sixe hundred thousand Persons: And if they could haue contraried him for any falsity, eyther for the present, or times to come: If hee had beene, I say, such, as they could haue found any bracke in his actions, or in his Writings, or falsenesse in eyther his Person, or any of his, in his Life, and his miracles, in his Writings or end? But in the contrary, all the *Hebrewes* and *Iewes* which haue beene since that time, and are now neere 3000. yeares since; and that are disperfed through all the World, who are in so great a number, that if they were revnited into a body of People, and into a State, their

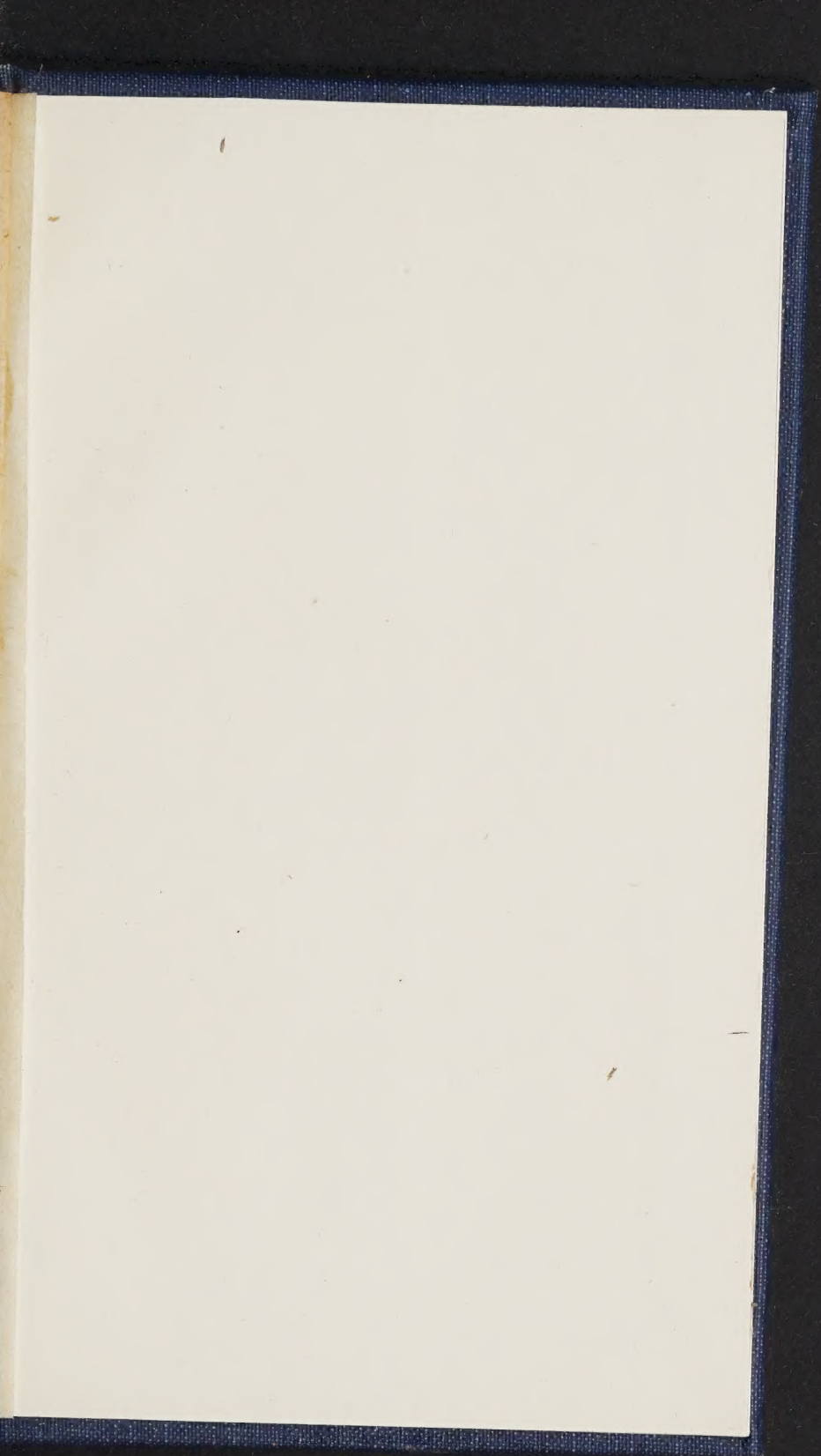
their multitude should be innumerable, and might astonish the most greatest Nation of the whole Vniuerse.

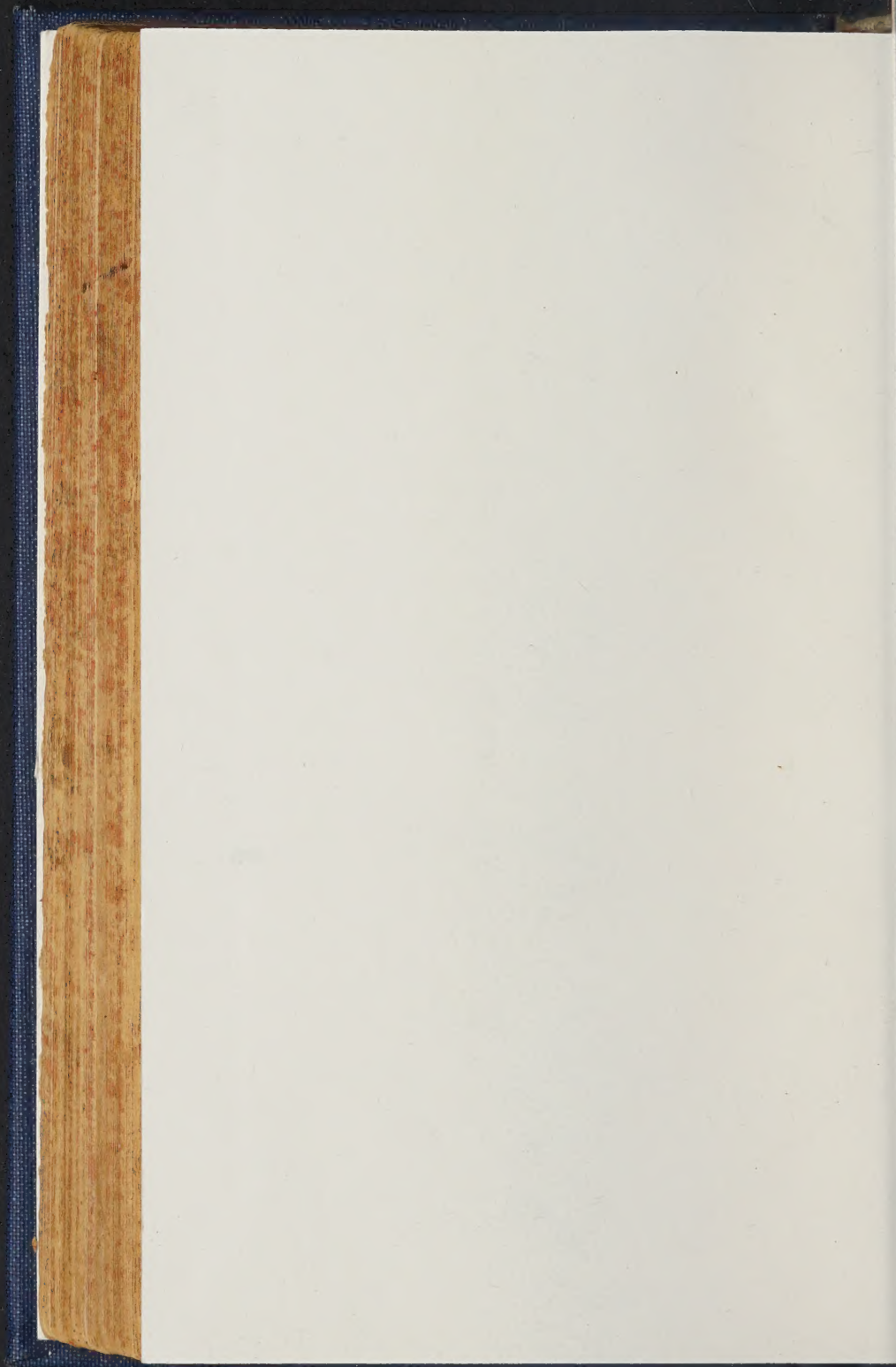
All those, I say, haue all receiued from their Auncient Fathers, from their Kings and Princes, and their Sacrificators and Auncestors, from Father to Sonne, and from hand to hand, and with an admirable consent, euen in the middle of so many confusions and dissipations, haue kept, and yet keepe alwayes in their Bibles, the Holy VVritings of *Moses*, in their proper Letters, and Hebrew Tongue, as Bookes most True and Veritable, Sacred, and Diuine: And such so Knowne and Acknowledged in all Nations, with the excellent Testimony, Authority, and Holinesse of them: that *CHRIST* himselfe hath spoken of them: and the Prophets and Apostles also in their Writings and Allegations, I, and the most Auncient Pagans and Strangers, cannot (with sound sense) but acknowledge them.

And

And so, *Reader*. although I haue
beene (as I formerly sayd) something
prolix, yet the Excellency of
the Subiect, forc'd and bound me, to
be so tedious herein, to shew as an
illustrious Addition, the worthines
of the Bookes, and Diuine Wri-
tings, as their Antiquity, Dignity, as
also the Excellency of their Humane
VVriter, from the Dictate of the
Most Highest: And being the matter
whereof wee haue formerly Entrea-
ted, I held it not impertinent, though
I haue dealt too weakely in so wor-
thy a Businesse, but referre the
rest and it, to your chari-
table Censure.

FINIS.





J.H.U. BINDERY 1985

